

INDIANS *of* CANADA

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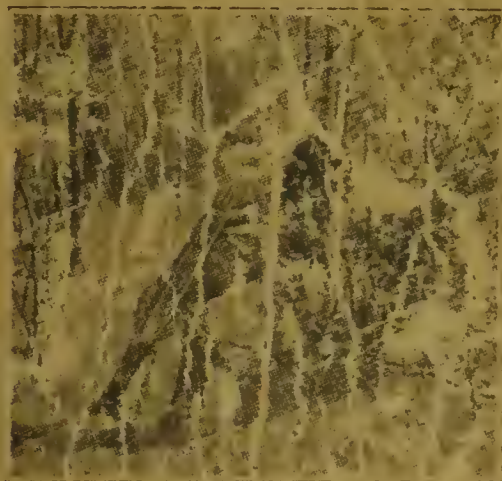
PRAIRIE PIONEERS

BY

C. A. SCARROW

AND

JEAN GIBSON



Revised Edition, 1953

SCHOOL AIDS AND TEXT BOOK PUBLISHING
COMPANY, LIMITED

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*Pioneers blaze new trails; millions follow in their
footsteps when the dangers are few.*

The authors are grateful to the following pioneers who gave assistance in preparing this little book: W. Clark Sandercock, Pelly; F. S. Baines, Crescent Lake; Mrs. J. K. Stone, Riverhurst, and to many others who loaned valuable pictures taken when the West was young.

C. A. S.
J. G.

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INDIANS OF EASTERN CANADA

Where the Indians came from, how they got to this continent, and the length of time they have been here, are questions that are not easily answered. Let us try to answer them in turn. First, where did they come from? Those who have given this question the most study, point to Asia as the original home of the Indians. Their color, general features, and somewhat slanted eyes, all suggest they are related to the people of Siberia and other parts of the East. Second, how did they get to this continent? There are three probable routes. It is thought that many of them paddled their dugout canoes across Bering Strait to Alaska. This journey was successfully made in 1926 by natives, so it could have been made, just as easily, hundreds of years ago. Some scientists think that the Aleutian Islands are the remains of a land bridge that once connected Asia and America. If this is true the Indians may have crossed before the bridge sank. The natives of Mexico and South America are quite different from those farther north. Because of this difference, some authorities believe that through hundreds of years they made their way from island to island across the Pacific Ocean and finally reached America. These three, then, are possible routes by which the natives reached our continent. Third, how long have they been here? This question also is difficult to answer correctly. Some authorities claim there were tribes in Canada before the Ice Age, when the whole country was covered by a great ice-cap. Others claim there is little proof for this theory and suggest a period of about twenty thousand years. Even twenty thousand years is a long time. It is sufficient to account for the many differences in customs and language found among the natives.

In all, there are over fifty different tribes of natives in Canada. It is impossible to deal with all of them, so we shall choose a few of the most important.

They might be divided into two main groups. The larger group depended on fishing and hunting and wild fruit for a living. The other group hunted and fished too but they also grew crops of corn, beans and pumpkins for food. The first group was often on the point of starvation when game and fish were scarce while the farming group always had ample food. They stored their grain and pumpkins in underground caves or in their houses for use during the winter. When they were on the war-path they carried corn with them so they would not have to hunt for food. Because they grew crops they had to live in more or less permanent homes so the women and children could cultivate the land and gather the harvest.

Wandering Algonkian Tribes

Micmacs

The wandering tribes lived in a vast territory extending from the eastern coast of Nova Scotia, through New Brunswick, Northern Quebec and Ontario, and across the Prairies to the Rocky Mountains. They are called the migratory tribes of Algonkian speech.

Let us look at a few of the most important wandering tribes. When Champlain landed in Nova Scotia in 1604 he made friends of the Micmacs. This tribe was scattered through Nova Scotia, New Brunswick, Cape Breton, and Prince Edward Island. They spent the winters in the woods hunting moose, caribou and porcupine. In the spring they moved to the coast to fish and hunt seals.

The tribe was divided into clans. Each clan had its own chief and its own crest or totem. The latter they



Indian dress, of caribou skin,
with painted designs

They moved so frequently in search of game that their lodges were just temporary bark or skin shelters. The early Jesuit missionaries found it almost impossible to live in the dirty, smoke-filled lodges. The Montagnais were not organized under chiefs as other tribes were, and as a result, when they were attacked by their enemies they had no leaders and no plan of battle.

Throughout the years, only those who live near white settlements have improved. Those living about the far north trading posts are little better than their ancestors.



A Montagnais basket, of birch bark, with etched designs.

Algonkins

Adjoining the Montagnais on the west were a number of scattered bands commonly classed together as Algonkins. The name was given to them by Champlain. It is a bit confusing because the name Algonkian is commonly applied to all the tribes living in the territory from Nova Scotia to the Prairies. They were grouped in this way partly because they all fought



A Montagnais beaded bag, of sealskin lined with caribou skin and trimmed with marten.

against a common enemy, the Iroquois, and partly because their manner of living, customs, and beliefs were similar. The real Algonkins were not an important tribe. These scattered bands did not work together as a single tribe. In this way they resembled

the Montagnais. Like the Montagnais too, they were always in fear of their Iroquois enemies.

Algonkin mothers copied the Micmacs and carried their babies in wooden cradles, while the Montagnais carried theirs in moss bags. They tried to copy the Hurons and grow corn. The Iroquois raided their little gardens and drove the owners away so they were forced to depend on hunting and fishing for a living.

Ojibwa

The next tribe, or really group of tribes, to the west of the Algonkins were the Ojibwa, or as they were sometimes called, the Chippewa. Both names mean "people whose moccasins have puckered seams". The Ojibwa were the strongest nation in Canada. Even today they number about twenty thousand. They were made up of three main tribes, the Ottawas, the Potawatomes, and the Missisaugas. Each tribe was divided into numerous bands. Every band had its special hunting grounds and was governed by a chief. Each band, too, had as its own crest the picture of some animal or bird. No two people of the same crest were allowed to marry and the children took the crest of their father.

When a chief wished to go to war against the Iroquois, he first talked the matter over with his own warriors. He then sent a messenger with a pipe and tobacco to invite his neighbors to join him. The runner delivered the messages to the neighboring warriors, then lit the pipe and passed it around. Those who were not willing to join the war party passed it on without smoking. Each had the right to decide for himself. In battle they used the usual Indian weapons, the bow and arrow, knobbed wooden clubs, and bone or horn knives. Each warrior carried a mooshide

shield. Whoever killed an enemy and brought home the scalp had the right to wear an eagle feather in his hair. Unlike the Micmacs and Montagnais, they never tortured their enemies.



The "Gods of the Four Quarters" of the universe. Images used in the Grand Medicine Lodge of the Ojibwa.

All the Ojibwa tribes lived largely on vegetable foods. They gathered and stored away wild rice that grew in the shallow water around the edges of the lakes. To harvest the grain they simply paddled their canoes along and shook the kernels into it. In good patches an Indian woman might gather as much as six or seven bushels in a day. In spring they gathered sap from the maple trees and boiled it into sugar. In summer and



Ojibwa birch-bark wigwams, one conical, the other domed.

fall they gathered great stores of berries and nuts for winter use. They did not neglect hunting and fishing, indeed they were as keen at tracing the deer and trapping the fish as other Indians. For cooking their food they used clay pots and birch bark dishes. They relied mainly on the bark because it was plentiful and easily carried.

Because there was never a scarcity of food, they had time for feasting and dancing. When a child was named the relatives and friends gathered for a feast. The grandfather took the child in his arms and called on all the great spirits to give their blessing to its name. Neighbors joined in a feast over every bear killed by a hunter. When a boy killed his first game each of his friends was given a piece even if it were only a rabbit.



Ojibwa women in a birch-bark canoe.

For sport the men played lacrosse or gambled with bone dice. The women either watched the men or played a special ball game of their own.

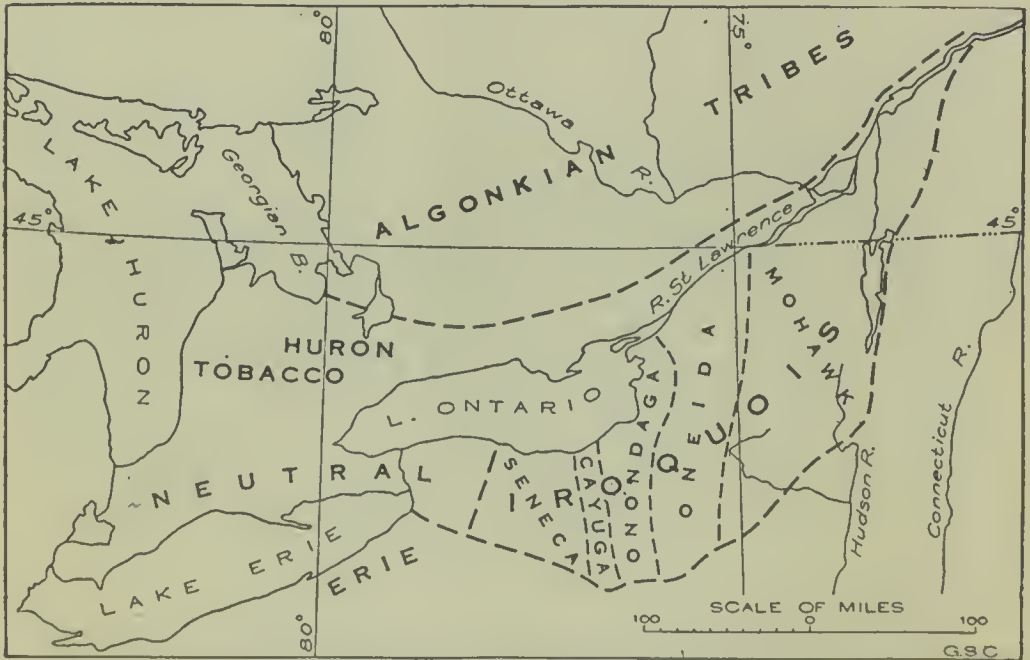
The Ojibwa buried their dead in the ground and placed food and tobacco with them for the four days' journey to the land of spirits. If a chief had been a great warrior his kinsmen placed his body on a high scaffold and hung around it the scalps he had taken from his enemies.

The great Ojibwa tribes were finally driven from their homeland by the fierce Iroquois. They found homes among their neighbors to the north and west. After the white man came to Canada and subdued the Iroquois many returned and their descendants are scattered along the north shore of Lake Superior. They are now trappers and hunters.

Settled Iroquoian Tribes

Iroquois

The last great family of tribes to be described is the Iroquoian. The term "Algonkian" is often used when speaking of the many wandering tribes of Eastern Canada. In the same way the name "Iroquoian" is used



Approximate distribution of Iroquoian tribes about 1525.

when speaking of those who lived in fairly permanent houses and engaged in agriculture. They spoke many dialects all of which came from the same language. We must not suppose that the Iroquoian group were all friends because they were related and spoke the same language. On the contrary, the fiercest wars were fought between the tribes. The Iroquoian family was made up of four groups, the Hurons, Neutrals, Tobaccos, and Iroquois.

Let us deal with the Iroquois first. They were made up of five tribes. Each tribe was independent

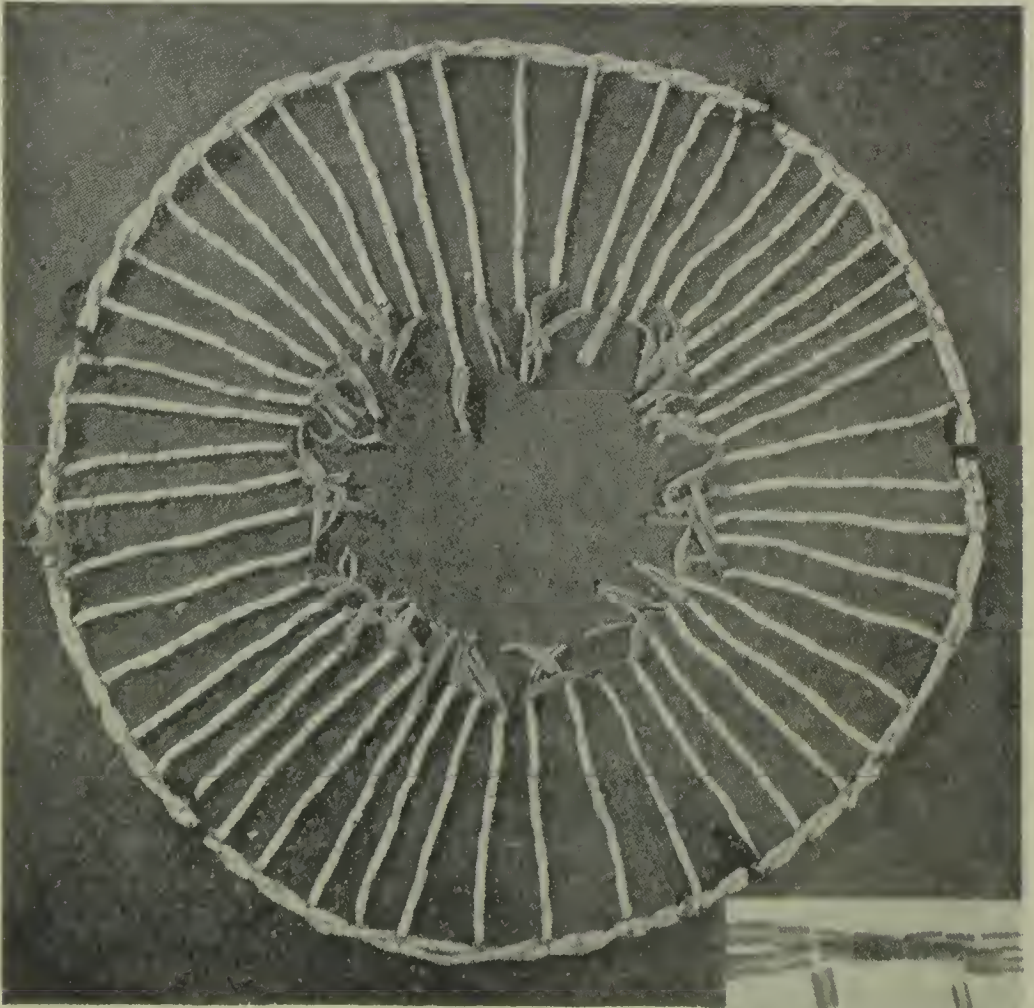
of the others, yet they were all linked together into a confederacy like the parts of the British Empire. They were not really Canadian Indians because their chief settlements were south of Lake Ontario. When Cartier came to Canada in 1535 some of the Iroquois were settled on both sides of the St. Lawrence as far down as Quebec. Besides, they had a greater influence on Canadian history than had any other Indians.

Because the Iroquois were made up of five independent tribes they are often called the "Five-Nation Indians". The five tribes were the Mohawks, Oneidas, Onondagas, Cayugas and Senecas.

The Iroquois women had more influence in important matters affecting the tribes than did the women of any other Indians. They could spare the life of a captive, they elected many of the great chiefs and they had a place in the Great Council where peace and war were decided. Each tribe was divided into clans. No two people from the same clan could marry; each had to marry someone from another clan. The children belonged to the mother's clan instead of that of the father as was the law among the Ojibwa. Every house had some elderly woman as its ruler. If there were families of two or more clans in a house then there were two or more head women.

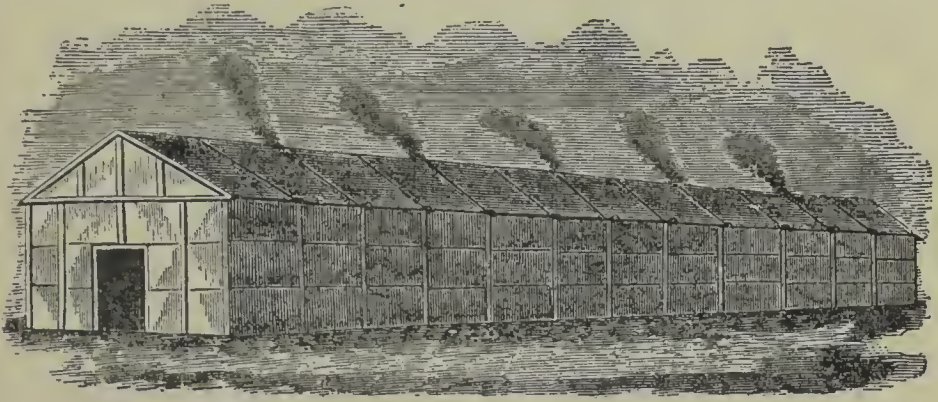
All important affairs of the Iroquois were decided by a Great Council. This council was made up of about fifty chiefs. Elderly women attended but were not allowed to speak. When a chief died his son did not inherit his title because he did not belong to the same clan or totem. The title usually went to a son of one of the dead chief's sisters. The women decided which son should be chosen. Because the Iroquois were almost continually at war they lost many men each year. To keep up their fighting strength they

adopted captives. The captives were tortured and those who did not cry out with pain were spared to become Iroquois warriors.



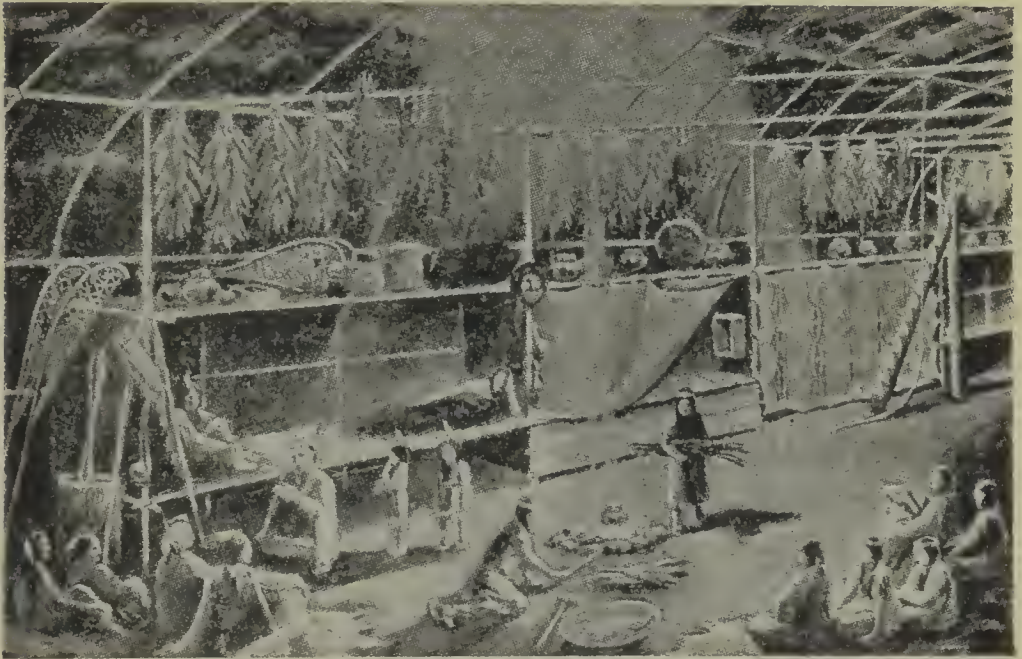
The Magna Charta of the League of the Iroquois—a wampum record constructed at the foundation of the league about 1580 and handed down through a line of hereditary custodians until 1930. (The fifty pendant strings of wampum represent the fifty chiefs in the league council and were, therefore, arranged in the order in which these chiefs sat in the council house. The custodian began the count from his own string, the long one, and read out the names in sequence.)

Iroquois children had more freedom than white children have. In summer they wore little clothing and so were not continually being told to keep their



A long house of the Iroquois.

suits and dresses clean. The boys were taught the arts of war and hunting from babyhood. Their fathers were their teachers. The mothers taught the girls how



Interior of an Iroquois long house, from a painting by R. J. Tucker.
(Reproduced through the courtesy of the Rochester Museum.)

to cultivate the gardens and look after the household duties. In spite of these tasks they had plenty of time for play. They could romp through all the open houses. There was no wallpaper they could damage, no books they might tear, no furniture to scratch and few ornaments to destroy. They were rarely if ever punished and yet they grew up to respect the rights of their playmates and the wishes of their elders. At the age of about ten a boy's real training began. He then shot small game such as rabbits and squirrels and went on long expeditions with the men. To harden the lads, the Iroquois taught them to endure torture. Bearing pain had the same effect on the boys as the daily cold bath and switching given by the Pacific Coast tribes.

The Iroquois disposed of their dead by placing them on platforms several feet above the ground. Every twelve or fifteen years the bones of the dead were gathered and placed in a large grave. The bones of each clan were placed together.



A tree burial.

They believed there was a Spirit or Manitou that ruled hundreds of lesser spirits. It was to the lesser spirits the Iroquois prayed and offered sacrifices. The trees from which they built their houses, the streams from which they took their fish and the animals they hunted, they believed, had power to do them good or ill. To these they offered tobacco and food in return for protection and good luck.

Like the Ojibwa, the Iroquois were rarely short of food. They grew great quantities of corn, beans, and pumpkins on cleared places in the forest. The women and children looked after the planting, hoeing, and gathering of the crops. The grain was stored in earthen pits or in their bark houses. The pumpkins were kept safe from frost for many months. When their farms became infertile, after repeated cropping, they either cleared new fields or moved their villages to new locations where there were open spaces in the forest.

Champlain made enemies of the Iroquois by joining their Montagnais and Huron enemies. When the British settled in North America they made friends of this warlike race and so had their help in fighting against the French. Indeed, the Iroquois played an important part in the final defeat of the French on the Plains of Abraham. After the British colonies broke away from the mother country many of the Iroquois people moved to Canada so they could be under protection of the British flag. They were given a reserve along the Trent River north of Lake Erie. Here their descendants live to the present day.

Hurons

The Hurons were the second most important division of the Iroquoian group of Indians. Their real

name was "Wendet". This was changed to "Wyandol" by the white traders.

It is strange that the Hurons and Iroquois were such bitter enemies. They were related in both blood and language. At one time they may have been a single nation. If this is true no one seems to know the cause of their separation.

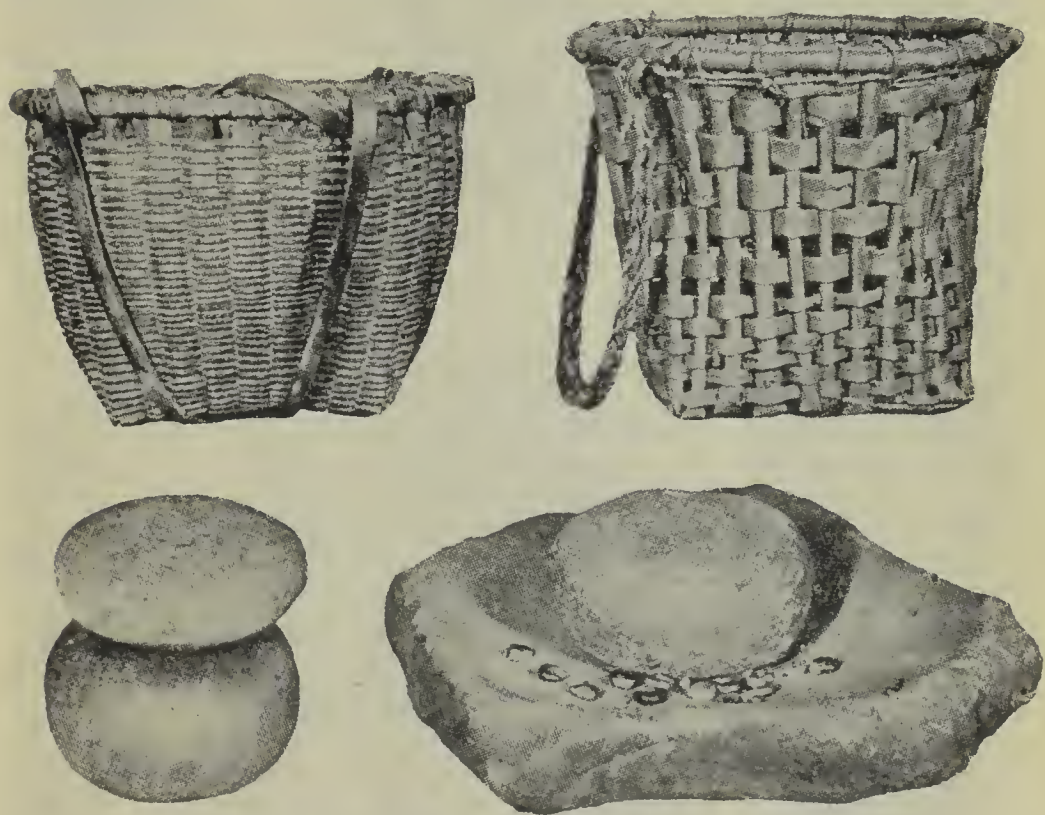
Like the Iroquois, the Hurons were good farmers and good warriors. When Champlain visited them in 1615 he was surprised to see their cultivated fields and stores of grain and pumpkins. Their food supplies were placed in wicker baskets which were kept in storehouses. They were better prepared than the Algonkins for the long, cold winter months. They did not depend on fishing and hunting for a living.

The Hurons were a confederacy of four separate clans, the Bear, the Cord, the Rock, and the Deer. At the time of Champlain's visit they occupied eighteen villages between Lake Simcoe and Georgian Bay. About half the villages were surrounded by stout palisaded walls for protection against the Iroquois. To these the inhabitants of the other villages fled in times of danger.

The houses were made of bark. Each house was occupied by from eight to twenty-four families. There was an average of six persons in a family. Some of the houses must have been fairly large or very crowded. A village seldom contained more than thirty dwellings. They were scattered to prevent complete destruction of the whole village by fire.

The cornfields lay close to the villages. All around were dense forests that sheltered large numbers of deer and bears. Winding paths through the forests connected the villages. Each family had a plot in the fields, caught its own fish and shared in the venison secured

in the hunt. The planting, weeding and harvesting of the crops were done by the women. The men assisted them occasionally. Working in the fields was no disgrace to a Huron warrior as it was to an Iroquois. After the crops were gathered and the fall hunting season was past the Hurons had time for leisure. They spent about three months loitering about the camps, visiting neighboring villages, feasting, dancing, and gambling.



Corn baskets, and stones for grinding corn and nuts.

On the whole the men had more leisure than the women. The former hunted and fished, traded with the neighboring tribes, raided the Iroquois, built houses and canoes and fashioned their various tools and weapons. The women performed all household

duties as well as work in the fields. They gathered the fuel, made clay pots and bark vessels that served as dishes, and wove wicker baskets. They made the great chests that stored the grain and wove the rush mats that closed the doorway and overlaid the earthen floor.



False face masks.

It was the women who gathered all the berries, converted the raw hides into clothing and twisted the fibre of the basswood bark to make fishing nets. With all their labors, the women looked forward to the winter when they had time to paint their faces, put on ornaments and take part in games and dancing.

The Hurons believed the world was peopled by many spirits but their chief guide was dreams. A man would abandon a journey or turn back from a war trail if a dream came to him predicting misfortune. He believed that his soul wandering around had brought him a warning while his body slept.

The Hurons buried their dead or placed them on scaffolds above ground. Every ten or twelve years the bones of the dead from each village were placed in a common grave.

In 1648-49 the great Huron nation, numbering some sixteen thousand persons, was finally destroyed by their relatives and old enemy, the Iroquois. Some were adopted by the Iroquois, others settled at Lorette near Quebec City, and still others fled to their friends the Algonkins.

Neutrals and Tobaccos

There were two small tribes of Indians who lived in the territory lying between the Iroquois and the Hurons. They were the Neutrals and the Tobaccos. The former got their name from the fact they tried to be friends with both Hurons and Iroquois. The Tobaccos were so named because they grew great crops of tobacco which they traded to their neighbors for grain, hides, dried meat, and weapons. Neither tribe became important. They were finally destroyed during the last struggle between the Hurons and their great enemy the Iroquois.

Legends

A Legend of the Atlantic Coast

All Indian tribes have a story of their own origin. The Abnaki tell this story. The word Abnaki means East Land as this tribe lived in the Maritime Provinces of Canada. Some call them Wakanoaks, meaning "those of the east". In customs and beliefs they closely resembled the Micmacs.

The chief gods or spirits of the Abnaki were Kechi Niwaskw—Good Spirit, and Machi Niwaskw—Bad Spirit. Kechi Niwaskw lived on an island in the Atlantic Ocean and kept in hiding from Machi Niwaskw, who was more powerful. Kechi Niwaskw made the first man and woman out of mud and placed them on the seashore to harden. Machi Niwaskw came along in an angry mood and turned them into rock by adding a little more sand. There they stand to this day.

Then Kechi Niwaskw tried again, using a little more care. He chose two logs of wood in the forest. These beings succeeded in keeping away from the spirit of evil. They kept their wood-like appearance for a long time but gradually became more like a man and a woman as the branches turned into arms and the roots into feet.

Whenever Machi Niwaskw walked in the forest his great strides shook the ground. When the logs felt the trembling they lay very still, hiding under the moss and leaves. The evil spirit knew Kechi Niwaskw was trying to create a new race of human beings. He also thought that the process was going on somewhere in the depth of the great forest. He searched long and carefully but was never able to find this log-man and log-woman. There were so many fallen logs lying about that it was impossible for him to tell one from another.

These log-people lived and became the ancestors of the Abnaki. They soon increased in such numbers that Machi Niwaskw saw it would not be possible to destroy them all. He gave up trying and ever since has had more respect for the power of the Good Spirit in the world.

A Legend of the Ottawas

The Ottawas say that in the early days the Indians all lived in peace and unity together. This is how the separation into tribes came about.

When Old Man, one of their chief spirits, lived among them, he was generally kindly but at times he was a mischief-maker. Cooking was one of the useful things he taught the people. He also told them that the paws of bears were good to eat.

After the people had grown very fond of this dish the Old Man would go among them distributing bears' paws. He enjoyed the sight of the people fighting to get them. Sometimes these quarrels were very fierce. The people thought that the man who carried about with him the bone of a bear's foot had a charm that kept away evil spirits and made him successful in battle. They quarrelled so much over the bones that at last the Old Man grew weary of their strife and spoke to them thus: "There is indeed a magic power in the bones of a bear's foot and he who has one shall be kept from much evil. You who pick them up as I scatter them from my hand know how to value them properly. From this time on you shall gather them only with pain and difficulty. You shall wander far and search for a long time before you shall again find one of these charms." So saying he opened his hand and scattered for many miles the bones he held there.

Eagerly the people ran after them but they travelled a day and a night before they came to the place where the nearest had fallen.

Thus they became widely separated. He who was lucky enough to find a bone stayed where he was and became the head of a family. Those who did not succeed in finding a bone fainted by the way and died. Some went very much farther than others and settled miles away from their old home. In time they forgot their friends, and if they had seen some of their relatives they would not have known them. Little children grew up who were different in looks and spoke a different language than the one formerly used by all the families. After a time when the tribes chanced to see each other they met as enemies; and when differences cropped up between them they fought and tried to kill one another.

Things To Do

(1) Tell your class where the Indians came from and how they reached North America.

(2) Calculate the number of lifetimes in twenty thousand years.

(3) Look at the map and locate the territory occupied by the Micmacs.

(4) Find from your geography what kinds of fish the Micmacs caught.

(5) Look for the picture of a seal.

(6) Locate on the map the territory occupied by the Montagnais.

(7) Read the story of Cartier and the Indians.

(8) Locate on the map the territory occupied by the Algonkins.

(9) Locate on the map the territory occupied by the Ojibwa.

(10) Learn to pronounce the names Pot-a-wa-tomies and Miss-is-aug-as.

(11) Play a game showing how the Ojibwa tribes were invited to join a war party.

(12) Make an Ojibwa shield.

(13) Draw the picture of a tree and show how sap was taken from it.

(14) Describe a game of lacrosse.

(15) Make a drawing showing an Ojibwa chief's burial.

(16) Locate on the map the territory occupied by the Iroquois.

(17) Name the five Iroquois tribes.

(18) Read a story about Pierre Radisson as a prisoner among the Iroquois.

(19) Explain why an Iroquois chief's son could not inherit his father's chieftainship.

(20) Tell your class how the Iroquois got many of their warriors.

(21) Why was it fun being an Iroquois child?

(22) How were the Iroquois boys toughened?

(23) Tell your class how you think the Iroquois women cultivated the soil.

(24) Read the story of Champlain's first fight against the Iroquois.

(25) On your map, locate the Iroquois reserve on the Trent river.

(26) Locate on the map the territory occupied by the Hurons.

(27) In what respects were the Hurons similar to the Iroquois?

(28) Read the story of Champlain's visit to the Hurons.

(29) Read the book, "The Champlain Road".

(30) Locate Lake Simcoe and Georgian Bay.

(31) Tell your class how Huron villages were protected from fire and from enemies.

(32) Describe the surroundings of a Huron village.

(33) Tell how Huron warriors and women spent their time.

(34) How did the Indians preserve food for winter use?

(35) Tell how and why Indians tried to remain on friendly terms with the animals.

(36) Locate Lorette.

(37) Locate the territory occupied by the Neutrals and the Tobaccos.

(38) Explain how the Neutrals and Tobaccos got their names.

(39) Tell the Abnaki story of their origin.

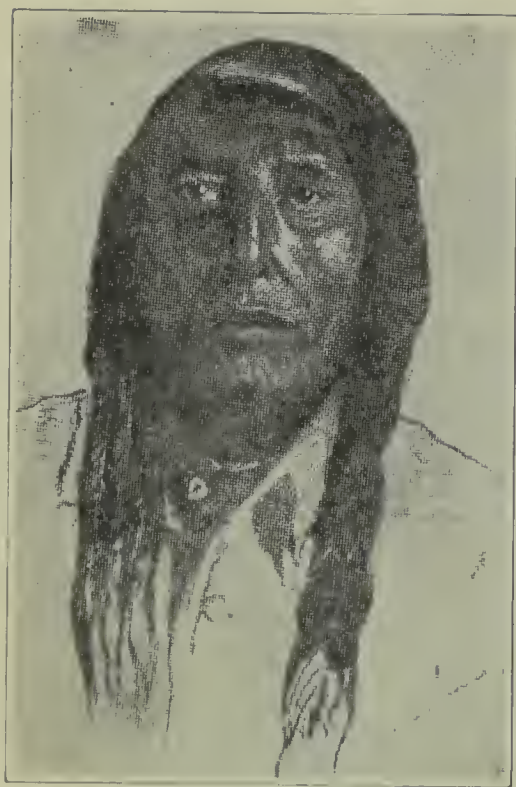
(40) Tell your class the Ottawa's story of how the Indians became separated.

INDIANS OF THE PRAIRIES

Long ago the Indians may have all belonged to one big nation. Those who lived on the prairies became divided into three main tribes, the Assiniboines, the Crees, and the Blackfeet. A curious story is told of how the division took place.



Among the Indians, if a boy, as he grew up, did not wish to become a warrior or a hunter he was looked down upon by everyone. He was dressed up as a squaw and sent among the women to help work about the camp.



Cree Indian

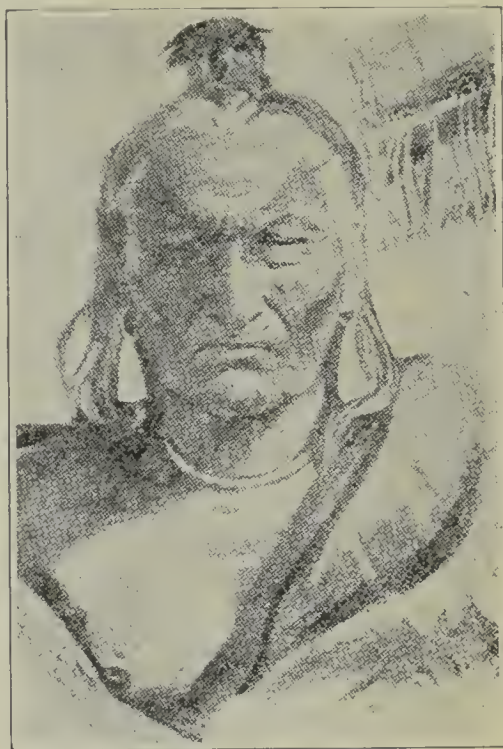
✓ A long time ago, so long that no one knows when it happened, the Indians were ruled by a chief named Three Bulls. When Three Bulls became very old he gave much of his power to his two elder sons. Pee-con-ne-o-quon was made chief of the hunters. Ki-mah-o-quon was made war chief in his father's place. The third son was afraid to hunt or fight so he was dressed as a squaw and sent to work among the women. One day the boy went to his father, the old blind chief, and

told what the tribe had done to him. He also told him that he often cried because his heart was afraid. He begged his father to have pity on him and give him a blessing that would remove the fear from his heart.

The old chief had pity on the boy and bade him come near for his blessing. Then he took live coals from the fire and dipped them into water. When the fire was out of them, he blackened the feet of his son and put on him his own war dress. Then he called all the Indians together.

When they were assembled, the old chief came out of his lodge and said to them, "Listen, O my chil-

dren, to the voice of thy father. This is my son to whom I have this day given a new name. See, I have blackened his feet, so, from this day you shall know him as the Black-foot, Six-se-ka-quon. He shall be the chieftain of all my people. I have made him a great warrior and a great hunter, even greater than his brothers. Behold, he wears the war bonnet of his father. He shall be a great councilor and his children shall be great chiefs after him. That I may not do evil, I divide the nation into three tribes. Each of my sons shall be chief of a tribe. A third of the nation I give to each, but my youngest shall be head chief of the whole people. The sign of the Blackfeet shall be the crowsfoot."



Blackfoot Chief

Although the Indians, according to the story, were thus divided, their customs and habits remained the same. Their languages became different and they often raided each others' tepees and hunting grounds, but they remained the same simple roving children of the prairie.

After the nation had been divided each tribe chose a part of the country in which to live. If they had been farmers they would have remained at home on their

farms and been friends. But the buffalo herds, on which they depended for food, wandered about looking for pasture and often one tribe went into the country of another to hunt. This usually caused trouble and led to many battles.

It was a queer game. Every Indian wore a tuft of hair on top of his head. This was braided into a pigtail and trimmed with weasel tails, quills or beads as a dare to his enemies. The meaning was, "Come and get it, if you think you are a better man than I am." It was called a scalp-lock, and it was thought to be a very fine thing for a brave to wear as many of his enemies' scalp-locks as he could get. He was never tired of telling marvellous tales to the younger men about how he had taken them.

But taking scalp-locks was not all. Still another part of the game was stealing horses. The Blackfeet were the first Indians to own horses, and use them in battle. Other tribes went to war on foot. Often a clever thief would steal into a Blackfoot camp without waking the dozens of dogs, jump on a horse and be gone before anyone could stop him.

A hundred years ago, a great Cree chief called "The Man that Holds the Knife" gathered an army of three thousand braves from Saskatchewan and went to the Blackfoot country. How many scalp-locks they took or lost I cannot say, but they must have had a great battle. They brought back one hundred and forty horses to use or sell to the traders.

Sometimes the luck went the other way. Once a band of sixty young Crees went off to the woods and valleys of the Cypress Hills in Southern Alberta to fetch gum off the trees for the Indian girls. It was a bold thing to do, for that was Blackfoot country. They went mainly to show how brave they were. Not

one of them ever came back. The Blackfeet took their scalps and left their bodies for the wolves to eat. The girls waited in vain for their gum.

The Blackfeet and the Crees were usually very unfriendly toward each other. They were always on the lookout for each others' camps and villages. When they found one they crept up very quietly. Then, with a great war cry, "A-a-ha he ha, A-a-ha he ha, I yo ho i yo ho, Ha koc e mat, Ha koc e mat, Spum o kit, Spum o kit a sou ki tap pe, I yo ho I yo ho," they attacked. With tomahawks, bone knives, and bows and arrows, they killed the men, and carried away the women and children as slaves. Often they tortured the wounded for many hours, but we must remember our own forefathers, for many years after they came to Britain, did the same cruel things. Even in our own day, men go into battle with war cry and shout. We must remember, too, the Indians' captive expected cruel treatment. He would be just as cruel himself if he had a chance. Cruelty was their custom and their training; they knew no better.

At home the Indians were very pleasant to their squaws and they rarely scolded or punished their papooses. They shared their food with their many dogs and took good care of their ponies.

What became of the many thousands of Indians in the land who did not die in battle? The few white men in the country could not have killed them all. The white men were careful not to make trouble, for that would have spoiled the fur trade. And yet it was the white man after all who was responsible. He brought in smallpox, and that disease went through the Indian villages like a mower through a field of hay.

At first the Blackfeet escaped, but the Assiniboines nearly all died. Sometimes in a village of five or six

hundred Indians, only twenty or thirty were left. One winter the Blackfeet and their neighbors took the dread disease. The Crees were at war with them at the time, and war was a fine way to spread smallpox. Seventeen young Crees while on the warpath came to a deserted Blackfoot village where they found the bodies of many dead. Foolishly they carried away their scalp-locks and clothing. But they carried away something else too, and took it to their people who were holding a great spring dance and feast. Soon everyone fell ill. Fifteen of the young men who had brought the disease died, and it spread among the Crees, until those dead Blackfeet had killed twelve hundred of their enemies. Two or three doc-



Indian Medicine Men

tors could have vaccinated them and saved them all. The helpless Indians would have wondered at the white man's magic, because it was much better than the magic of their own medicine men. Some of their own medicine men really made a study of curing the sick by using roots and herbs. Others, however, only made use of the Indians' belief that the world was full of evil spirits who were the cause of all trouble. They pretended by charms, songs and feasts to con-

trol these spirits, and by beating drums, howling and dancing to drive them out of the sick one's tepee.

THE MEDICINE MAN

The medicine man has paint on his face,
And feathers stuck in his hair,
He wears a necklace of shells and quills,
And teeth and claws of a bear.
He can dance like a partridge, hoot like an owl,
Or gallop in buffalo style.
He can do more tricks than a circus clown,
And never a Cree will smile.

His medicine bag he hangs on a pole
In front of his medicine tent.
It's full of berries and roots and bones—
You'd wonder whatever they meant.
Skin of a snake, the head of a crow,
Ears of a wolf or lynx:
For he's a magician, doctor, and all,
And a wonderful one, he thinks.

So if you are sick, just lie in your tent,
And the medicine man will come.
He'll shake his rattle, sing you a song,
And beat on his rawhide drum.
He'll keep it up from morning to night;
'Twill do you no good to cry,
For he'll fight the devil that makes you sick,
Until you get well—or die.

Tomahawk

When the white man first came to the prairies the Indians had no guns. They had to depend on their bows and arrows and tomahawks in fighting and hunting. Their tomahawks were really little axes made out of bone or stone. These axes could not be made very sharp but they were heavy and with them the

Indians could strike a hard blow. The little papooses liked to play at war. When they found a small white stone, a little bigger than a hammer, they took it home to make a tomahawk. With a sharp flint they either bored a hole through the stone or cut a deep groove




An Indian Tomahawk; notice how the handle is fastened to the head.

around it near the middle. A handle was then driven through the hole or fastened to the stone by winding rawhide around the groove. When the Indian boys grew up to be braves they made bigger tomahawks for war and hunting. When white traders came to the prairies the Indians eagerly traded many valuable furs for guns and knives to be used instead of bows-and-arrows and tomahawks.

Pipe of Peace

After a war between white nations, the leaders meet and make a bargain about peace. This bargain is called a treaty. It is all carefully written and a copy is kept by both nations. When Indian wars were over a treaty was made but it was not written. The chiefs of both sides met and those asking for peace brought a pipe to present to the other chiefs.

 A story is told of how this ceremony first came about. Many, many moons ago, indeed, so many moons you could not count them, all the horses of the Assiniboines died during a long cold winter. In the spring this tribe planned to steal horses from the

Blackfeet because the braves did not like to walk like so many old women. An attack was made on a Blackfoot camp but the Assiniboines were defeated.

Then a young chief took the longest pipe the Assiniboines had with them and, from each of his warriors, he took an eagle feather which had been won as a badge of honor on the field of battle. He fastened the feathers to the pipe stem, filled the bowl with willow bark and lighted it. Then he stepped out in front of the Blackfeet and, in one hand, held the smoking pipe high above his head. The other hand he raised also, with the palm open to the foe. The Blackfeet understood and let him come to their camp.

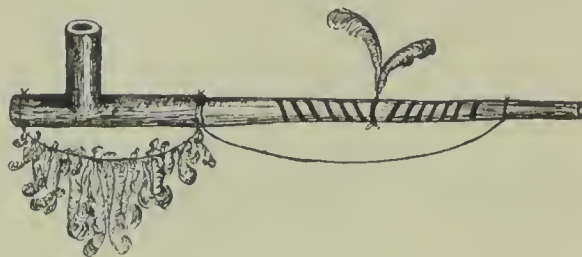
By signs, the Assiniboine chief told of his people's needs. The Blackfeet were sorry for them and offered to become friends. The peace treaty was made in this manner:

Laying the pipe of peace on his own breast, the Assiniboine chief pointed east, west, north, and south, to the skies and to the earth. Then, having placed the pipe on the breast of the Blackfoot chief, he handed it to him. The signs meant, "From my heart to your heart, so the four winds may know it, so the mother earth may hear it, from your heart to my heart, let there be peace. In giving you this pipe with its eagle feathers, I place the honor of my tribe in your keeping."

The strangers were feasted and presented with horses by the Blackfeet. Since that time the pipe has been used in all ceremonies where trust and honor have been given.

The pipes of peace are made of wood, bone or stone and are usually brightly colored. When in council, the Indians sit in a circle, light the pipe and pass it around. The smoke rises to the great Manitou who

hears the speech of his Red Children. After each chief has spoken, a decision is reached. The pipe of peace plays a part in all Indian ceremonies where treaties



Pipe of Peace

or bargains are made. As a final act in making a treaty the Indians often buried a tomahawk in the earth to show that peace had been made. This is the origin of our phrase, "to bury the hatchet".

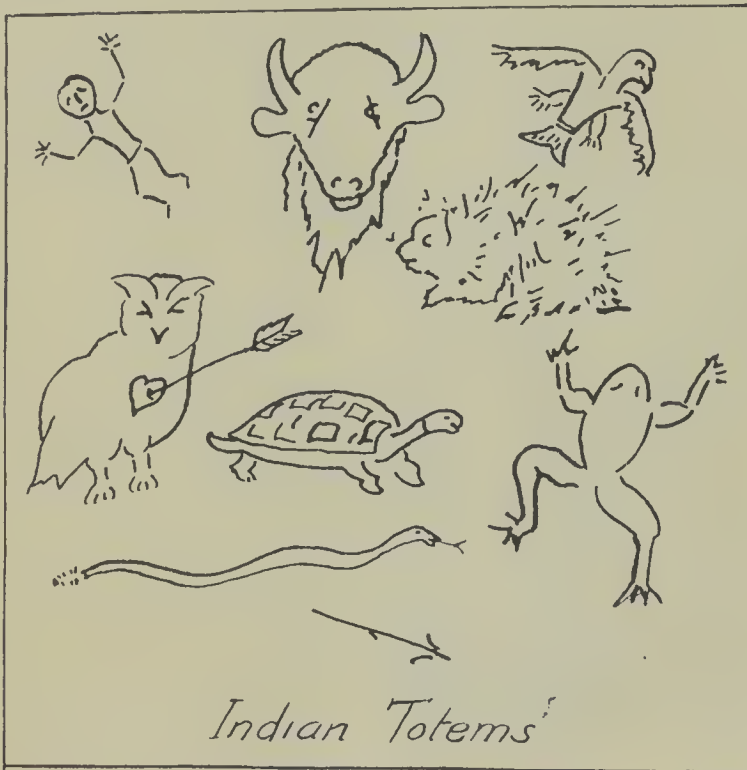
Manitou

The Indian's life kept him in close contact with nature. The rivers helped him to travel, gave him fish to eat, and often tipped him and his canoe when they were angry. The rain brought green grass for his horses, and the snow made it easy for him to track the wild animals. But the thunder and lightning brought fear to the Indian's heart. He believed the rivers and streams, the wind, the rain, the sun, the thunder, the people about him, and the animals had good and evil spirits which he called Manitous or Okies.

The Indian hunter always tried to be a friend of the spirit of the animal he hunted. He has often been known to talk to a bear he has wounded. The bones of the beaver were treated with tenderness and kept from the dogs and prowling wild animals for fear the Manitou of the dead would be angry.

Each Indian had his guardian spirit or Manitou, to whom he looked for help and protection. Among

some of the tribes each Indian boy at the age of fourteen or fifteen blackened his face, went to some quiet place and remained for days without food. When he became very hungry he fell asleep and dreamed. The animal, bird or serpent which most often appeared in his dreams became his guardian Manitou. If he dreamed of an eagle or a bear he believed he would be a great warrior; of a wolf, a successful hunter. From that time the young Indian wore about him a bone or a tuft of hair of the animal, or a feather of the bird, he saw in his dreams.



The good Manitou was the spirit that brought good luck and gave the Indian his wish. The evil Manitou brought death, hunger and disease.

The Indians did not believe in God, yet they believed there was a chief among the Manitous. They called him "The Great Spirit".

Indian Homes

Long ago the Indians living in Canada had two main plans for their homes. A few tribes far away in the east lived in houses made of little trees and skins of animals. The trees were stuck in the ground in rows the shape of the house. The tops were bent inward and tied together with strips of hide to form the roof. Rows of skins were then placed on the outside with the fur side inward. The first row was placed at the bottom, the next row was placed above it, lapping over like shingles on the roofs of our houses.

These Indians cultivated the soil and grew crops of corn, rice and vegetables which they stored for winter. They did not have to move about in search of food but remained in their villages when they were not on the war-path or on a hunting expedition.

The western Indians did not till the soil but depended on hunting, fishing and wild fruit for their food supplies. This made it necessary for them to have homes that could be easily moved to places where grass for their ponies was plentiful and where there was good hunting and fishing. Their homes were called tepees or wigwams. They were made by fastening a number of poles together near the smaller ends and spreading the lower ends out to make a cone-shaped frame. || The frame was then covered with skins, which had been carefully tanned. The tanning, of course, was done by the squaws and older papooses. \ When the skin had been taken from the buffalo or deer it was hung over the branch of a tree or spread on the ground and scraped with a sharp bone until the flesh was all removed. Then it was stretched flat on the ground with the skin next the earth and left to dry. The hair was scraped off with a sharp piece of horn. After it had hung near a fire for a few minutes, it was spread on the

ground and sprinkled with grease. Again it was spread before the fire until the grease was absorbed. While the hide was still warm and soft a tanning substance made by mixing the juice of wormwood with fat was spread over it. It was then sprinkled with a powder made from cooked liver. After a few days the skin was soaked in warm water, folded up and left over night. Next morning it was again soaked in water, wrung out, and put in the sun to dry. While it was drying the squaws rubbed it continually so that when the work was done the skin was soft and almost white. When we know that it took as many as twenty skins to make a good sized wigwam, we can understand that it took almost as long to make one as it does to build a small house. After the skins were tanned they were cut into triangular pieces which were sewn together to form a cone to fit over the poles. The sewing was done with long sinews from the legs and neck of the buffalo and deer. The ends of the thread were left uncut on the outside to form little tassels. The Indians believed if the ends were cut off the occupants of the tepee would become mean and stingy. A hole was left at the top of the wigwam so the smoke could escape. At one side the skins were not sewn, but lapped, to form a door.



Indian tepee; 104-year-old squaw and her daughter.

The Indians were fond of highly colored pictures so the outsides of the wigwams were covered with sketches of animals and birds. Sometimes a great warrior strung the scalps he had taken on a strip of hide and hung them like beads over the door of his wigwam.

In cold weather a fire was made in the centre of the wigwam. In warm weather the fire was made outside. Inside, around the fire, many soft warm furs were spread. These served as beds at night and as seats during the day.

Clothing

Besides tanning hides for wigwams and beds, many more had to be tanned for clothing and moccasins. For the latter the skins were usually smoked over a fire until they turned a rich brown color. The skins used in making the wigwams did not have to be smoked; the fire inside very soon did that. When the skins were used for ornamental clothing and trimming they were dyed with different roots, bark and clay. The colored skins, embroidered with porcupine quills and feathers, and then beaded and decorated with shells and bright stones, made gay-colored garments very dear to the hearts of the Indians.

When tanning skins for clothing and moccasins to be worn during cold weather, the fur was not removed. The garments were made with the warm fur turned inward.

A complete suit consisted of moccasins, leggings, a loin cloth and a shirt. The Indians did not have buttons so a belt was used to hold the garments in place and keep them close to the body. While at home they wore gaily decorated buffalo robes over all. The women's dress was very much like that of the men.

Bead Work

Indian women were very clever at bead work. Before the white man came to the west and traded glass beads for furs the squaws gathered shells and brightly colored stones with which to decorate their clothing and moccasins. The shells and stones were usually pierced with a sharp bone and then strung, but when they were too hard to be pierced they were tied together. When colored shells and stones were scarce, plain ones were chosen and then dyed any desired color. The strings of beads were arranged to form patterns of birds, animals and flowers, while being sewn to the moccasins, leggings and shirts.

At the present time when beads of all sizes, shapes and colors are easily obtained, the squaws do artistic work on cloth and skins. Beaded belts, head pieces, moccasins, leggings and coats may be purchased at many of the western exhibitions.

Cooking

Because the Indians travelled about so much and moved their tepees so often, one of their chief hardships was making a new fire after each move.

How the Indians learned about fire we do not know. A legend tells us that many, many years ago, the Indians and the animals spoke each others' language and talked together. They were all good friends, but the best friend of the Indians was the grey coyote.

In a certain tribe there was one boy who was very fond of his people. This boy and the coyote often talked together. One winter's day he came to the coyote and said, "Oh, friend Coyote, I feel very sad, my people are suffering very much from the cold. It makes my heart ache to see them. Wherever they build their

tepees the wind and the snow searches them out and they crouch and shiver from the cold."

"That is strange," said the coyote, "I do not feel any cold."

"Oh, you wear a warm fur coat," replied the boy, "while my people are poorly clad. Can you think of anything to help them?"

The coyote was silent for a few minutes, then looking up he said, "Yes, I know of one way to help your people. Many miles away from here there is a mountain, and underneath it is a bright warm light called fire. It is surrounded by three walls. The door in the outer wall is guarded by a huge serpent. A mountain lion lies at the door of the second wall, and a black bear at the door of the third, while a fierce Manitou watches the fire under the mountain.

"There is great danger, but if you are not afraid, get together one hundred of the fastest runners from the tribes and we will start for the mountain tomorrow."

The boy departed and racing from one tribe to another he picked out the best runners. When the hundred had been chosen they met on the prairie where the coyote lived.

Early the next morning they started out and ran until sundown, when one of the runners became very tired. He was left beside the road and told to remain there until one of his companions returned. Each day a runner reached the end of his strength and was left by the roadside. At the end of the hundredth day all the runners had been placed and the boy and his grey friend stood at the foot of the mountain which covered the fire.

"Wait here," said the coyote, "and be ready to take the burning stick from me when I return,"

The boy watched the coyote climb the steep sides of the mountain until he disappeared into a great hole at the top. It was very dark and cold as the coyote softly crept down the slippery sides of the hole, into the mountain. On and on he went in the darkness, often slipping on little stones, until he reached the outer wall. There lay the serpent at the door, fast asleep. Peering through to the second and third doors he could see the mountain lion and the black bear stretched out at full length. They, too, were fast asleep. Crouching in the shadows he quietly slipped past the three guards and stood before a small fire burning brightly on a flat stone. The great Manitou had just placed new sticks on the fire and had dozed off into a nap. The coyote instantly snatched a burning stick from the fire and leaped through the door. Before the sleeping guards were wide awake he raced by them and stood outside the outer wall.

Then up the long slippery sides he began to climb until he reached the hole that opened on the top of the mountain. Down the steep sides of the mountain he raced, the sparks of fire flying far behind him and the shouts of the angry Manitou and his fire spirits coming closer and closer.

The boy, looking up, saw the coyote coming, and stood ready to receive the fire. As the coyote dashed up to him he snatched the burning stick from the animal's mouth and raced away like the wind.

The snapping voices of the fire spirits rang in his ears but he soon left them far behind. As the boy reached the second runner he found him ready and passed the fire on to him. From one runner to the next the fire was passed until it reached an Indian's tepee. There it was placed on the ground, surrounded by stones, and fed with dry sticks until the great flames warmed the shivering bodies of the half-frozen Indians.

In a short time each tribe was given a part of the fire for itself. They were much more comfortable then because they could always keep their tepees warm.

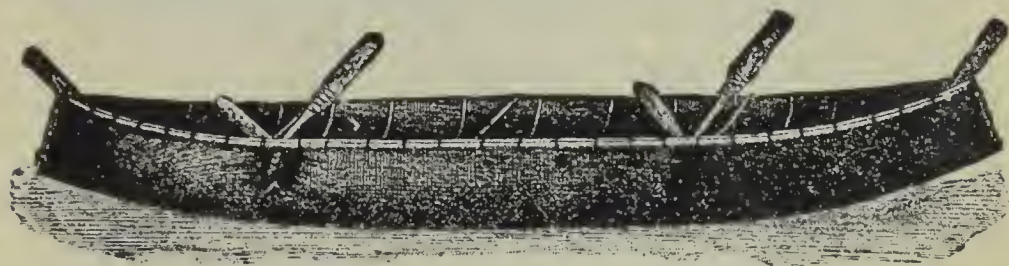
When the white traders came to the prairie, the Indians made fire by striking together two hard stones. With these flintstones they could make a spark and set fire to dry bark or grass. If they had no flintstones they had to make fire in a slower way. First they made a hole in the end of a hardwood stick. Then, into the hole they put a little dry grass or bark and twirled another hardwood stick about in it. After a time the tinder became hot enough to burn.

When they could not make a fire the Indians ate their food raw, but usually it was cooked. To roast a fish or a bird they spread a thick layer of wet clay over it and placed it in hot ashes until it was cooked. Roasting meat was a simple matter. A stout stick was driven into the ground near the fire. From the upper end of the stick the roast was hung so that all sides might be turned to the heat. Boiling food was more difficult because the dishes were made of clay or bark and could not be placed near the fire. To boil water they dug a round hole, about the size of a pot, in the ground. They lined the hole with a piece of tough, thick hide which they fastened about the top with wooden pegs. Water was then poured into the hole and hot stones were dropped in until the water boiled. By dropping in a hot stone every few minutes, meat and fish could be boiled in a short time. To cook eggs they put them in the boiling water or wrapped them in bark and placed them in hot ashes for a few minutes.

How the Indians Travelled

Long ago, when the Indians wished to move their camps from one hunting-ground to another, to attack

an enemy tribe or to follow the buffalo herds, they had to walk or go in their light canoes. In the winter, when the rivers were all frozen, they had to walk wherever they went. Wading for many miles through the deep snow while hunting buffalo, deer or rabbits was hard work. When they learned to make snowshoes, travelling became much easier because the wide shoes kept them on top of the snow. In the summer they usually camped among the trees on the shore of a lake or stream. Travelling by canoe was much easier than walking, but even during the summer they had to follow the wild animals on foot.



Canoe

The tribes that lived in the wooded parts to the north of the prairie made their canoes by stretching green birch bark over a framework of tough light wood. In the south where the birch did not grow they used buffalo skins to cover the framework. The Indians were very expert in paddling their canoes up and down the rivers and lakes and through the many swift rapids. When the white trappers and traders first came to the west they always hired Indians or Metis (half-breeds) to paddle their canoes. With firm, swift strokes they shot the dangerous rapids and helped the white man to make his way into many places which he otherwise could not have reached.

While the English and French explorers were getting acquainted with the Indians on the prairies the Spaniards were settling in the country to the

south of us. The horses and dogs they brought from Spain were traded to their Indian neighbors for the things they needed. When the Indians could not get the animals in fair trade they stole them or caught those that had strayed away. The Blackfeet, Crees and



Travois

Assiniboines finally secured a number of the animals and then travel became much easier and swifter. For winter travel they hitched their horses and dogs to carioles, a sort of sleigh made to slip over the top of the snow. For summer travel they fastened two light, strong poles together, to form a saddle to rest on the back of a horse or dog. The large ends of the poles dragged on the ground. Two crosspieces about three feet apart held the poles in place. Between the crosspieces was slung a shallow basket made of rawhide. Into this basket an Indian could pack his wigwam, his papooses, his food supplies and still find room for an older or wounded member of the tribe. Tiny puppies, too young to walk, could be tucked in the corners so there would be no waste space. This conveyance was

called a "travois" by the early French traders. A squaw usually rode on the pony that hauled the "travois". The Indian men rode alone, each on his own horse. When the white men came they taught the Indians how to make wheels, so the "travois" became a cart.

Hunting and Trapping

Moving about from place to place had some advantages but there were also some disadvantages. It was always difficult to build new fires after each move, but when food became scarce in one place it might be plentiful in another. Wild fruits do not grow plentifully in the same place every year so the Indians had to move to be near the good patches. When fruit was plentiful they gathered and dried enough for winter use and for seasoning their food.

The papooses and their mothers were kept busy picking berries, hunting the nests of wild birds, and setting traps and snares for fish and rabbits. While they were supplying these things for food the Indian men were hunting and trapping larger animals.

The Indians did not have guns but they could make strong bows from which they shot long flint-tipped arrows. With one of these weapons an Indian huntsman could kill a buffalo from a distance of fifteen feet.

Before they had horses it was difficult to get within this distance of a buffalo or a deer. Home-made traps were



Lone Indian hunting

often used to catch such animals as wolves and rabbits, but to shoot the buffalo and deer the hunter usually depended on his skill in hiding near a water hole or a salt-lick. Sometimes those who were the best runners followed the animals on foot for many hours before they could get close enough to shoot.



Buffalo Hunter

After the Indians got horses, hunting became much easier although it was more dangerous. When they needed buffalo meat, which was their chief food, the hunters knew where to look for their prey. When they sighted a herd they quietly led or rode their ponies along ravines and low ground until they were close to it. Then they spurred their ponies forward before the buffalo became alarmed. While making this first dash the hunters were in some danger of being thrown if their ponies stepped into a badger hole. The danger became greater after the hunters had reached the frightened, rushing herd of huge animals. If they were then thrown or if their ponies were gored by the maddened buffalo they were almost certain to be trampled to death. The buffalo could run neither as fast nor as far as the ponies. When they became tired, they turned, faced their enemies and offered fight. Both ponies and riders had to be very expert to avoid the horns of the enraged buffalo. The hunters always tried to kill the young buffalo cows or calves because their meat was sweet and tender. When the hunt was over the huntsmen rode back over their trail, cut out the tongues and other choice parts of the flesh, and took them to camp. At certain times of the year the animals were skinned, and the hides made into wigwams, moccasins, and clothing. But often the greater part of the slaughtered buffalo was left for the wolves and foxes.

When a big herd was sighted in a convenient place, the Indians planned to capture many of them to supply food for the long winter.

In a valley or ravine they built a "pound" out of logs bound together with strips of hide and strong green branches. Props were placed against the logs on the outside. The "pound" was round and about

the width of a school playground. An opening about fifty feet wide was left on one side. Heavy logs were placed across the opening and about a foot from the ground. A trench was then dug on the inside so the buffalo could not jump out once they were in the "pound". Fences made of shrubs and small trees extended from both sides of the opening. The distance between the fences was gradually increased until they were about two miles apart. The fences were often three or four miles long.



Buffalo on the Prairie

As soon as the pound was completed, the squaws and papooses ranged themselves on the outside of the fences and the big enclosure, to prevent the animals breaking through. The hunters then guided the herd between the outer ends of the fences. To guide the animals into the trap the Indians had a very clever plan. A number of the most experienced hunters dressed in buffalo skins to make themselves look like real buffalo, head, horns, tail and all. They kept out of sight until they had surrounded the herd. Then they showed themselves every few minutes, shook their fur covering and made sounds like those made by the feeding buffalo. In this way they were able to lead or drive the animals into the trap. Then began a wild

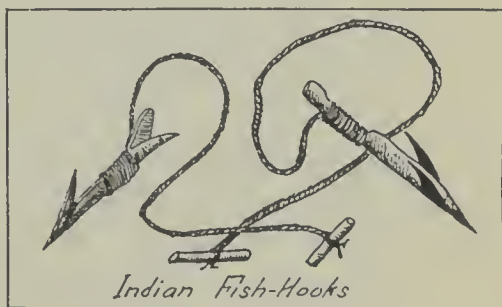
rush of big buffalo, medium sized buffalo and little buffalo, down the lane, over the log and into the "pound". As the big animals rushed around they trampled the calves and weaker ones. The hunters killed the large buffalo with arrows and spears. Often as many as two or three hundred were killed in one day. The buffalo hunt was usually carried out in June, July and August.

After the round-up was over the lean parts of the meat were cut into thin strips and hung over poles in the sun. After the strips were quite dry the squaws pounded them with stones until they were like powder. The fat of the meat was then rendered and mixed with the powder. Sometimes spicy leaves and berries were added to give a flavor. The mixture, called pemmican, was packed into bags made from fresh buffalo hides. The bags were sewn up, then thrown on the ground and tramped to make the mass flat. Many of the bags held from fifty to one hundred and fifty pounds.

Pemmican formed the chief food of the Indians because they did not have grain from which to make flour. Roots, leaves and berries, together with the fresh meat of small animals, supplied a change of food for different seasons.

The Indians were very clever at making traps and snares to catch small animals, geese and ducks. Many kinds of traps were made from heavy logs or small twigs. Snares were made from strips of hide

or tough bark. The traps and snares were usually made and set by the older men, the squaws and the papooses, while the great chiefs led the young men on the war-path or the hunting party.



When the white men came to the prairie and the buffalo were slaughtered in thousands, the red men found it difficult to find food for themselves and their families, so they were forced to become the wards of their white brothers.

An Old Hunter's Letter

Ambrose is an old hunter, too old now to do much hunting. He lives near the Qu'Appelle River. He is Metis, for his father was a Frenchman and his mother was an Indian.

Buffalo were what he liked best to hunt, and now to any one who will listen he likes nothing better than to tell of the times when he went with the Grand Hunt where the great herds were.

I asked Ambrose to write me a letter. I think he got a little girl to write down what he said, for I do not think Ambrose ever had a chance to go to school. Here is his letter.

"About the old timer

you ask me about the life of old timer I give you these from 60 years back. I tell you what I saw at that time was no white man and the people was a lot stronger than they are now. we was hunting that the way we made our living hunting buffelo and raw fur and the people was strong and healthy enough that they wear no underwear all they had on was a pair of pants and shirt and no sox just a pair of moccasins on our feets and we tear a piece of blanket these were our sox and to keep our hand warm a pair of mits not lined and in the winter running after buffelo we carry our gun bare hand and some time when you fall off you horse many of times you lose you gun under the snow and to warm our hands after the race we used to left the saddle and keep our

hands under it we didn't thought it was hard for living at that time we use to have good grub nice and clean. and about the women they were strong and healthy and my wife she is living that has done that hard work in cold winter day tanning buffelo hides and also in spring we move to the plane with red river carts now to the axle for the summer and after we had a load of dry meat we use to start from superous (he means Cypress) hill to winnipeg to go and feed our grandmother and grandfather and mother and the second trip I use to come to Fort Ellice to take some to my wife grandparents. and in fall we use to leave the plane and go to the bush and build a little lag cabin and stay for about 2 month yes in my time we use to make a good living the country was rich) but everything was dear flour was \$7 and \$8 a bag and yet we didn't find it hard and now I pay flour \$2.60 a bag and its dear. now I'll come back of my life in the prairie (I often sleep outside when we get lost in storms under the snow covered with a buffelo hide I think I will close of this) I wish I could get some one to write this story excuse this writing you got to make some of this out youself I wish I could see you self to tell you all my story is too long and write me back. I wish I could see you again I could tell you some more my writer has no time just now I wish you a merry christmas and a happy new year

From you Friend Ambrose."

Ambrose lives in a little whitewashed cottage by the river, that he built more than fifty years ago. His wife still keeps house for him, partly in the old Indian way, partly in the newer way of the white women.



Old Ambrose

And when the day's work is done and the old couple sit in front of their cabin and look out across the valley and watch the train roar by, don't you think their thoughts must often go back to the days long ago when there was no train roaring along the river, when there were no wheat fields on the plain, when the buffalo were still here, when the Indians wandered where they would, and everything was so different? Do you think they would rather have the old days, than these?

Things To Do

(1) Look at a map and find where the Assiniboines, Crees and Blackfeet lived.

(2) Ask a Grade VII or VIII pupil to tell you about Indian reserves.

(3) Tell the pupils in other classes about the division of the Indian nation into three parts. First write the story.

(4) Draw a picture of the Indian boy dressed as a girl. Make him out of clay or plasticine and dress him up.

(5) Make a play about the story. You will need a chief, two big boys, and one little boy. The other pupils may be the Indian nation. Divide it into three equal parts.

(6) Learn the Indian names.

(7) Ask some older pupil to tell you about Crowfoot, the great Indian chief.

(8) Draw the head of an Indian showing the scalp-lock.

(9) Write three or four sentences about the kindness of Indians.

(10) Write three or four sentences about the cruelty of Indians.

(11) Explain to your class how medicine-men tried to cure the sick.

(12) Make a medicine-man's drum out of a can and tough paper.

(13) Draw pictures of stone tomahawks. Mould tomahawks out of plasticine. Find a soft stone and make a real tomahawk.

(14) Write five or six sentences about making a tomahawk.

(15) Draw pictures of a pipe of peace. Make a pipe out of wood, clay or plasticine. Decorate the pipe with colored feathers.

(16) Play Indian council and pass the pipe from the big chief to those in the circle.

(17) Learn an Indian speech of four or five sentences and say it to the other chiefs at the council.

(18) ✓ Tell your class the story of the pipe of peace.

(19) Play the story of the peace treaty between the Assiniboines and the Blackfeet.

(20) Explain to your class what all the signs meant.

(21) Explain what is meant by "to bury the hatchet".

(22) Play Indian tribes burying the hatchet.

(23) Tell your class about the many Manitous of the Indians.

(24) Why did the Indians wish to be friends of the animals?

(25) Explain how Indian boys learned about their good spirit.

(26) Explain the difference between good and bad Manitous.

(27) On the sandtable make a house of twigs and brown paper to look like those made by the Indians who lived in the east.

(28) Make a wigwam with sticks and brown paper. Decorate it on the outside.

(29) Explain how hides were tanned and sewn together to make a wigwam.

(30) Bring sinews from chicken legs to school. Try to sew with them.

(31) If you have colored beads make a pattern on cloth with them.

(32) Tell your classmates how the Indians decorated their clothing before they had beads.

(33) During a Civic League meeting tell the legend, "How the Indians got their first fire".

(34) Explain two ways the Indians made fire.

(35) Explain how the Indians cooked fish, game and eggs.

(36) On the sandtable show how the Indians roasted meat and boiled water.

(37) Make a snowshoe. Use a twig and strong cord.

(38) Make a canoe and a paddle.

(39) Make a dog-cariole out of pasteboard and brown paper. Cut out dogs and hitch them to the carirole. Paste cotton-wool on the dogs for hair.

(40) Make a travois out of four sticks and a piece of cloth. Cut out a pony, a squaw to ride it, and papooses to ride in the hammock.

(41) Find pictures of buffalo, Indians and hunting scenes. Paste them in your notebook.

•(42) Imagine you were with a party of Indians hunting buffalo. Tell your class about your experiences.

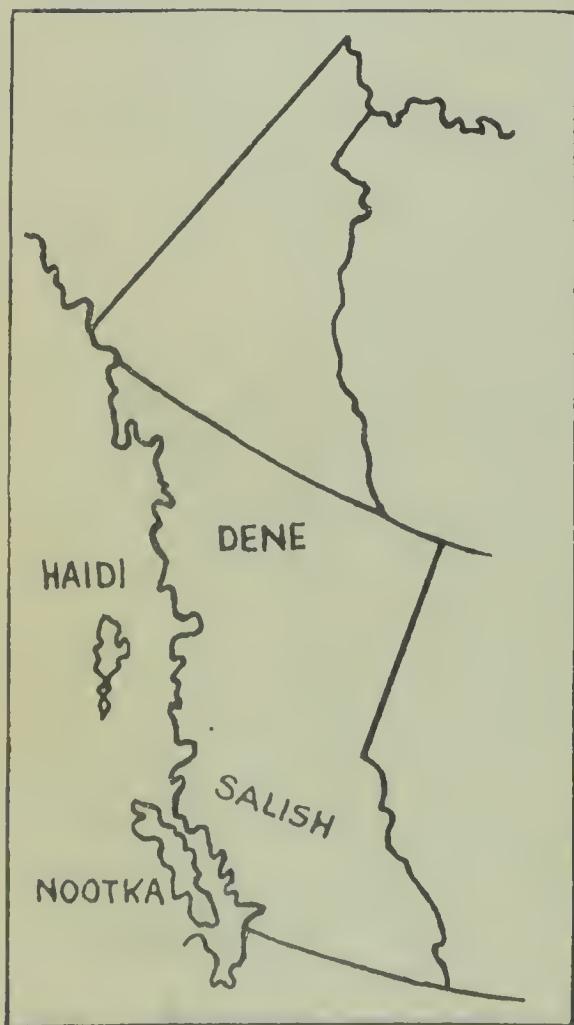
(43) Draw a plan for a "pound" or make one on the sandtable.

•(44) Describe how the hunters led the buffalo into the pound.

•(45) Tell Grade VIII how the Indians made pemmican.

INDIANS OF BRITISH COLUMBIA

In many ways the Indians of British Columbia differ from those in Eastern Canada and on the Prairies. These differences are mainly due to climate, mode of life, and food.



There are three main groups of Indians along the Pacific Coast and extending back into the mountainous interior. There are the Salish and the Déné on the mainland and the Haida on Queen Charlotte Island.

The hair of the Indian is usually black, straight and coarse. Among some of the coast Indians a reddish tinge in the hair is not uncommon. Among the Déné quite light or fair hair was noticed by Father Morice, one of the earliest missionaries. Some had wavy or even slightly curled hair.

The Salish show the effect which climate and mode of life have upon a people. The interior Salish tribes are landmen and hunters who must follow their game over high mountains and in deep valleys. This life

has forced them to be active so they have developed into a vigorous slender type of man. They are usually several inches taller than their relatives who live along the coast and spend their time squatted in their canoes fishing. The coast Salish are a short stout people, slow in their movements because they never walk where they can go in their canoes. The same differences are noticeable between the Déné of the interior and those of the coast region.

The Haida Indians of Queen Charlotte Islands are a bit taller than the Indians of the mainland. Their language contains more words than any other Indian language and also is more difficult to learn. They are very intelligent and when they do not understand they show great willingness to learn.

The men of the Haidas are still noticeable for size and strength. Many of them are six feet in height and have attractive faces. They are experts in managing their well-built canoes. Those who know them best agree that the Haida people are the most notable of all native tribes on the coast. The women, too, are attractive. Some are tall while others are of average height. They are exceedingly strong and can cut firewood and paddle canoes almost as well as the men. Among the pure Haidas ruddy



A Déné youth. From a photograph by C. W. Mathers, Vancouver.

cheeks and either brown or red hair are not uncommon. The women are not as dark as the men. On Sundays when they are dressed in their best they are as fine looking as white women.



A mother and child of the Koskemo setting out to dig clams.

Each tribe or village had one great chief and three or four lesser ones. As a rule, though, each person thought himself as good as his neighbor. The high, middle and lower classes were not as prominent as among the Salish and the Déné. At feasts, however, a difference in rank was clearly shown. If the head chief received thirty biscuits the next would receive only twenty-eight, the next twenty-six and so on.

Haida boys, like those of the Blackfoot and Iroquois tribes, were forced to plunge into cold water every morning. When the little fellows came out of

the water blue with the cold they were chased round with switches until they were warm. The cold plunge was intended, not so much to keep them clean as to make them tough. They had no soap but in its place they used pieces of pumice or a grayish clay. Neither was very effective nor were they often used.

The Haidas were clever at making medicine for all sorts of ailments. Certain roots soaked in hot water and then mashed were used in case of sprains and swellings. White gum from spruce trees was applied to sores and boils. They also chewed the gum to keep their teeth white. Broken bones were cleverly set and held in place with cedar splints wrapped with soft cedar bark. An ointment for burns was made by mixing burned fruit and fish oil. Persons suffering from lung ailments were given fish oils and fatty meat. Indeed they had remedies for all common diseases.

Many people believe that the Indians are great thieves. The British Columbia tribes are extremely honest and hospitable. The Hudson's Bay Company during many years' trading never knew of the smallest object being stolen from them. When the Company's agents were absent from the trading posts the doors were often left open. The Indians went in and out,



Haida babies and their cradles.

helped themselves to powder or shot or whatever they wanted but always left the exact value in furs.

From reading stories of the fierce raids carried out by the Iroquois and Sioux we conclude that all Indians are warlike and cruel. This is not true of the Salish and Déné tribes. In fact they are timid people and some say even cowardly. When one warlike tribe from the far north raided the Déné and Salish villages the



men ran away and hid in the forest. The raiders plundered the villages and carried away the women and children as slaves. So dreaded was this tribe and so cowardly were the Salish men that when the white men first settled in their midst the Indians ran to them like frightened children upon the approach of their foe. A strange footprint or an unusual sound in the forest always caused great excitement in a Déné or Salish camp. Upon several occasions a Hudson's Bay factor

slipped into the forest after dark and simply whistled. Immediately all the natives camped nearby rushed to the fort and begged for protection. While cowardice cannot be admired, yet it prevented the cruel slaughters carried out by many of the tribes on the prairie and in the east. In other respects the character of the British

Columbia tribes is to be admired. The following are some of the things they taught to their children:

It is bad to steal.

People will despise you and say you are poor.

It is bad to lie.

People will laugh at you but not trust you.

It is bad to be lazy.

You will have few clothes and will be called
"lazy one".

It is bad to boast if you are not great.

People will call you coyote.

It is bad to be stingy.

People will be stingy to you, will talk about you
and call you "stingy one".

It is bad to be quarrelsome.

People will not deal with you.

It is good to be pure and cleanly.

It is good to be honest, truthful, faithful.

It is good to be brave and industrious.

It is good to be hospitable, liberal and friendly.

It is good to be modest.

Your family and friends will be proud of you and
everybody will admire you.

If the Indians have fallen away from these high standards, as we fear they have, the fault is not theirs but ours. They have simply copied what they have seen us do.

Indian Dwellings


British Columbia is a land of forests. Two of the finest trees are the fir and the cedar. Cedar is a soft wood with a straight grain and so is easily split. With their bone, horn, or stone axes and wedges the Indians

felled the huge cedar trees and then cut them into logs of any desired length. These they split into planks about two inches thick which they used to build their permanent houses. Posts were firmly set in the ground and on them the planks were tied or pegged. The



Haida Indian totem-poles on the Queen Charlotte Islands. Notice the entrance to the house through the base of the totem-pole.

bottom row of planks was put on first and each succeeding row was lapped about two inches over the one below. In almost any town or village you may find houses built in this manner with clapboards. More frequently the planks were stood on end against the log framework. They were lapped along one edge to keep out the cold. On some of the small houses the roofs sloped one way only—shanty roofs. On larger houses the roofs came to a peak. In all cases they were very

flat. On some of the better houses the roof planks were bent like long troughs and placed like this:  to keep out the rain. The houses varied in sizes. They were from thirty to one hundred feet long and from twenty to sixty feet wide. These huge houses were divided into rooms by mat, skin, or plank partitions. The beds were simply plank bunks ranged along the walls. Under the bunks the winter's supply of food was stored. In the corners and above the bunks there were cupboards and shelves for clothes, baskets and dishes. The latter were made from stone, bone or shells. When the Indians went hunting, fishing or berry picking, they built temporary tepees out of cedar or fir bark.



The ruins of an old Indian community house, showing the size and length of the logs used in the framework. Size 90 feet by 85 feet. Height at front, 20 feet. Posts from 15 to 27 inches in diameter. All are of cedar.

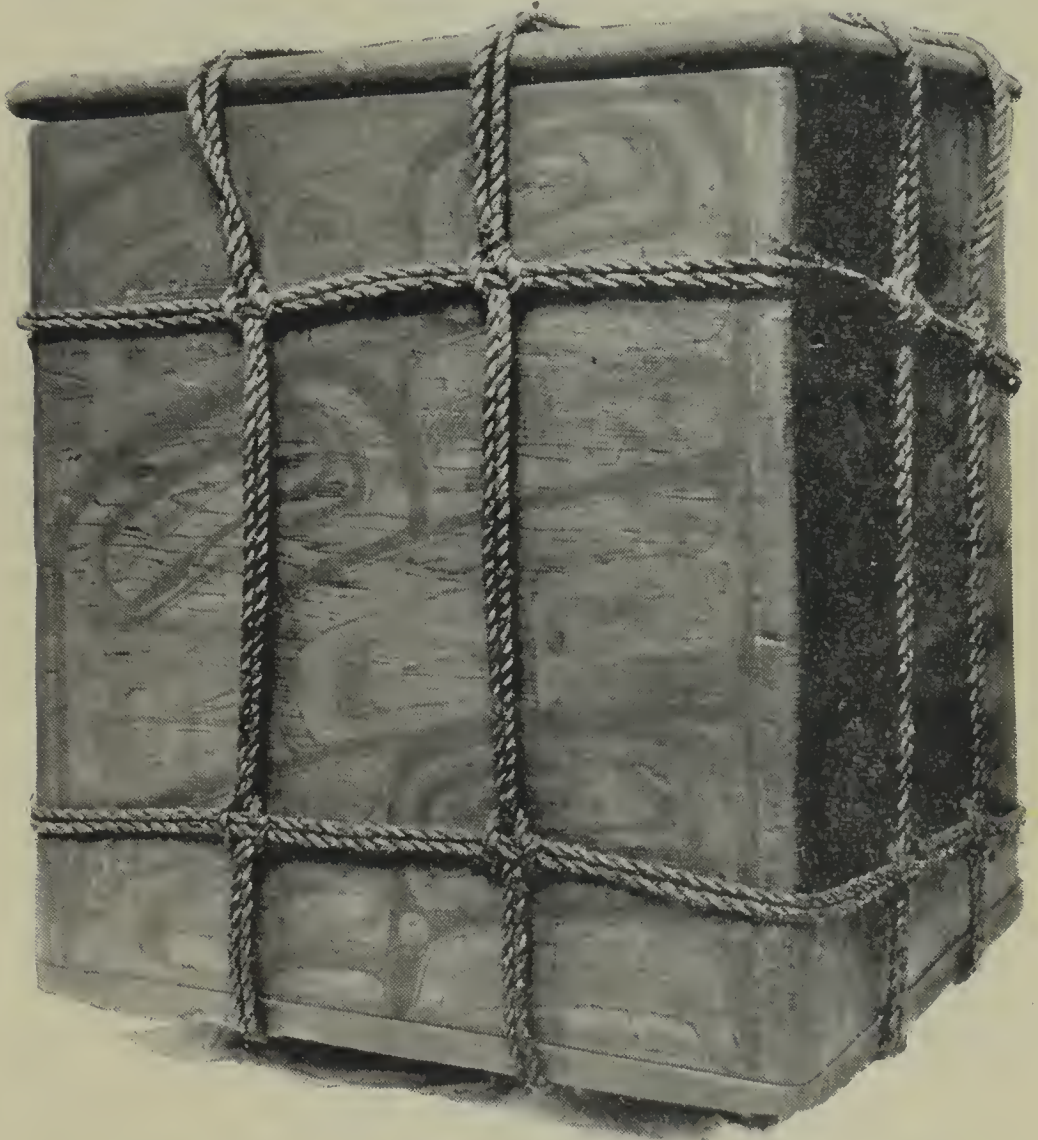
In the interior of British Columbia the snow is very deep during the winter and the weather is quite severe. Here some tribes built their regular houses partly below the ground. They were round or oblong and lined with planks. The centre pole supporting the



The interior of an Indian habitation on Nootka Sound.

plank roof was notched to form a sort of ladder. To enter or leave the house the Indians had to go up or down the pole and through the smoke-hole. The earthen floors of the houses were covered with pine, spruce or fir twigs. Mats made of seaweed or cedar bark were hung on the inside of the walls like tapestries to keep out the cold. Mats, skins of animals and evergreen boughs were used for mattresses. The bed coverings were usually made of dog or mountain-goat hair blankets. Each family had at least one beautifully made cedar chest. The noble families had a dozen or more. They were so well made that they kept out all insects and moisture. They were cleverly built when we consider the only tools the Indians had were made

by themselves. The chests were prized very highly and were passed on from one generation to the next. In them were kept the family treasures.



The sides and ends of this "household box" are made of one piece. The board is notched so it will bend to form three corners. The ends of the board are sewn or pegged together at the fourth corner (notice right front corner). The rope is made of cedar bark. Sometimes, upon the owner's death, his body is doubled up, with knees to chin, and placed in the box for burial.

Indian Dress

Indians living along the coast wore less clothing than those in the interior because it was much warmer. The common dress of the men of the coast tribes consisted simply of breech-cloth and leggings. In chilly weather a skin cloak or blanket was worn over the shoulders. Chiefs or men of wealth sometimes had a buckskin shirt or tunic but they were not in common use. Women usually wore short skirts woven from the fine inner bark of cedar. The bark was prepared by beating it on a block with a stone hammer. It was called "slowi" by the Indians. The silky threads of bark were spun into yarn by rolling it with the palm of the hand on the bare leg above the knee. Clothing and blankets were woven from the yarn. Sometimes the "slowi" was mixed with mountain-goat wool and dog hair to make softer and warmer garments. Dogs with long white hair were raised and sheared at least once a year. For the upper classes the down of ducks and geese was mixed with the wood and hair to make their finer clothes.

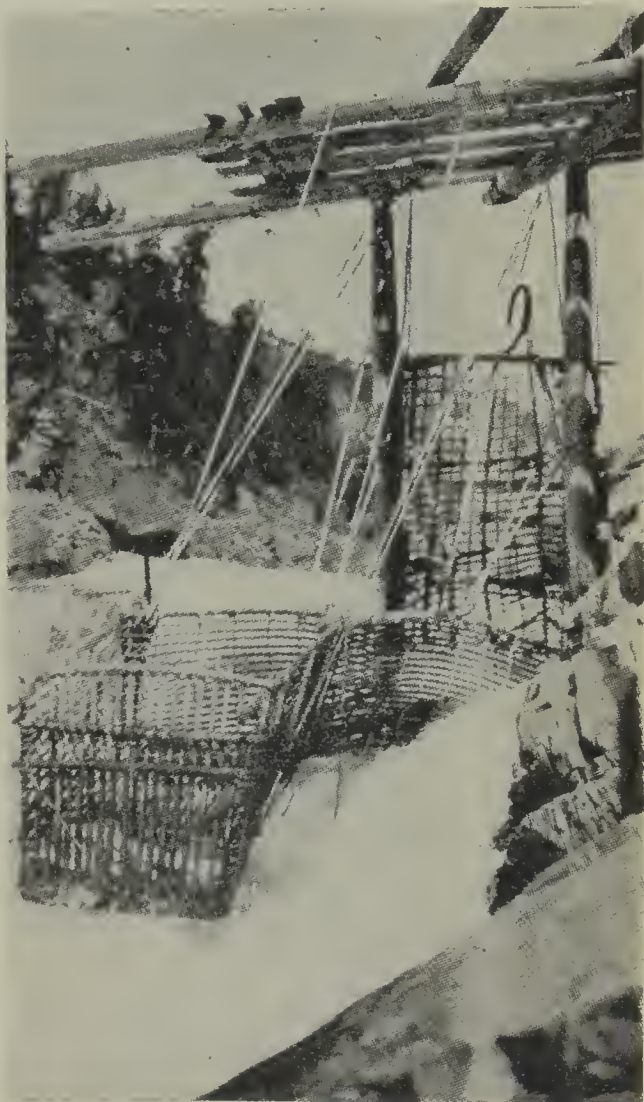
In the colder interior where hunting was the common occupation, most of the clothing was made from skins. Sometimes the hair was left on the skins and could be turned in or out. Buckskin trousers, moccasins and coats or cloaks were worn during very cold seasons. Mittens of the same material were also worn by some tribes both winter and summer. They did not like to work with their bare hands. Socks of skin or "slowi" were usually worn during winter. Men and women dressed alike. Caps were made of fur or feathers. Outer garments were decorated with porcupine quills, shells, goose quills and horsehair.

Nearly all British Columbia Indians were fond of decorations. They wore ear and nose pendants of

shell, bone, or the claws of animals. Great strings of beads made of horns, bones, or large seeds were wound about the neck and hung down to the waist. Painting and tattooing the face and chest were practised by many of the tribes. Red and yellow ochre, white clay, charcoal and other colored substances were used for this purpose.

Food

In the western province the Indians never lacked for food nor variety of food. Fish, game, berries and roots were abundant. Along the coast and far up the rivers, the sockeye salmon were caught in vast numbers. They were captured in baskets, traps and nets. The Indian name for fish is "sukai". Fish and



FISH TRAP

A basket trap for the sockeye in operation on the Carrier (East) side of the Hagwelget Canyon. This canyon is the frontier between the territories of the Gitskan and the Carriers, and the right to fish salmon there has been an object of dispute for a hundred years past. The Gitskan are part of the Tsimshyan nation of village-dwellers, while the Carriers belong to the nomadic Athapascan stock.

meat were either roasted or boiled. Roasting was done by running a stick through the fish and holding it before a hot charcoal fire. To boil the fish or meat it was placed in large stone or wooden vessels of water into which hot rocks were then thrown. Quantities of meat and fish were cut into strips and dried in the sun for winter use. Fish oil was preserved in bottles made of stone, large intestines or seaweed. Brook and river trout were caught at all seasons of the year. In the interior where salmon could not be secured, venison and other game meat was the staple food.

The Indians gathered and ate the roots of many kinds of lilies, wild onions, and carrots. They were boiled or steamed in a kind of oven dug in the ground. Another favorite dish was the tender shoots of wild raspberries. In the river valleys and on the mountain slopes, red and black currants, gooseberries, strawberries and other fruits grew in abundance. These were gathered and eaten while fresh or dried in the sun for winter use. Some were boiled into jam which was spread thinly on a flat tray to dry. After it was dried it was rolled up like a mat. Many sorts of nuts were gathered and stored for winter roasting.

Food was served in large wooden dishes or plates made of basketry or on reed and grass mats. The men ate first and the women and children had what was left. Solid food was eaten with the fingers. Soft foods and soup were eaten with spoons made of wood, horn or shells.

Basketry

Practically all west coast Indians excelled in basketry. Coarse baskets were made of woven wooden splints. The finer ones were made of roots and reeds. Colors were woven into the baskets to give them a



Basketry of the Fraser River (Salish) Indians.

bright appearance. Sewing on the baskets was done with long tough roots. Many of them were so well made that they would hold water. They were used for carrying water, gathering fruit and nuts and for storing food.

Weapons

Like the Indians on the prairie and in Eastern Canada, the Indians of the coast region used the bow and arrow as their commonest weapon. With these they could bring down deer and mountain goats at a



Old B.C. Indian shredding basket fibre.

considerable distance. Besides their bows and arrows they had knives, spears, war-clubs and tomahawks. These were made of horn, bone, stone or shell. Wars were not common but when they did fight the warriors carried shields made of reeds, wood or rawhide. A few tribes wore coats-of-mail made of wooden slats interwoven with rawhide.

Canoes

Of all the implements used in war and hunting the canoe was probably the most important. This was particularly true among the tribes living near the coast. For their construction, bark or wood was used. Temporary canoes for crossing lakes and rivers were made from the heavy bark of the pine tree. Each canoe was made from one piece of bark with the smooth side turned outward. After the canoe was shaped and the sides were made firm with tough pieces of wood, the ends were sewn with roots or rawhide. All the holes were filled with pitch. The birch-bark canoe was made in much the same way but it was more difficult to construct and so was not discarded so readily. With care they would last for a long time, and besides, they were light and easy to carry from place to place. Along the coast, the Indians preferred the dug-out. They were experts at making this type of canoe when we consider that their only tools were chisels, axes, and adzes made of stone. The canoe was made from a single log three or four feet thick and from twenty to one hundred feet long. The logs were hollowed out and were left from one to two inches thick, depending on the size of the canoe. They were beautifully shaped and smoothly finished. They were usually painted in bright colors. The larger ones carried as many as one hundred people and all their baggage.

Social Customs

Among some of the tribes descent was counted on the mother's side while among others it was counted on that of the father. There were usually three classes of people in each tribe, the nobles or chiefs, the middle class, and the common folk. Slaves were usually captives from other tribes.

Feasts were commonly held at the beginning of the berry season, the hunting season and the fishing season. They were given to please the spirits and bring good luck. The most important feast was the gift-feast or "potlatch". Anyone who could afford it might give a potlatch to which he invited all his friends. To each guest he gave a gift of either skins, horses, clothing, blankets or a canoe. After the white man came, money was included among the gifts. It was a well-understood



An Indian village on Vancouver Island. Notice the canoes and the cedar-board houses. A "potlatch" was taking place. That accounts for the large number of canoes.

rule that anyone receiving a gift at a potlatch was bound to return another of double the value at some future time. The relatives or tribe of those who received gifts were expected to aid them if necessary. The honor of the family or tribe was at stake.



Indians wearing ceremonial dance masks.
From a photograph by C. W.
Mathers, Vancouver.

After a potlatch feast a wild dance was usually held. The dancers wore special costumes for the occasion. Some wore masks and wooden head-dresses ornamented with the bristles of the sea lion. Others had their faces painted black or blue. They danced with



great frenzy round the campfire and their excitement often ended in a sudden collapse in a heap on the ground.

Religious Beliefs

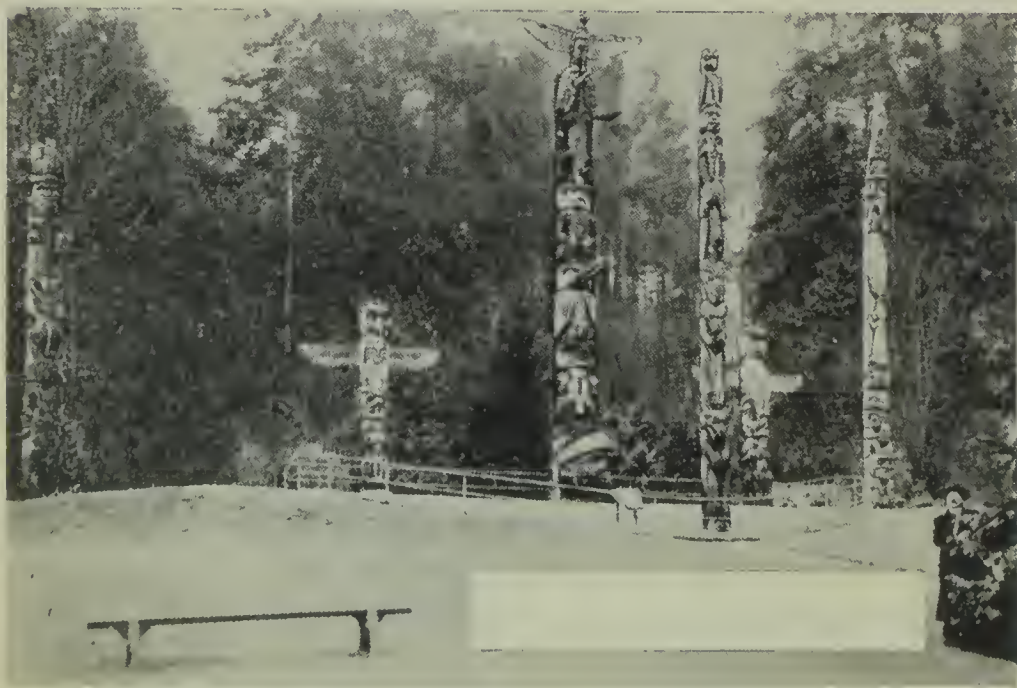
The British Columbia tribes did not believe that there was only one great overruling Power or Manitou but that every thing from a blade of grass to the tools they used had a spirit or soul. Spirits of the living things, such as the game they hunted and the fish they caught, were held in special reverence. The spirit world was a very real world to them. Whenever good or ill luck befell them it was always due to the pleasure or anger of the spirits. The spirit of the bear was thought to be very powerful. When a man killed a bear, he and those with him painted their faces and sang a bear song to thank and please the animal. Bears' skulls were placed on a high rock or a tall pole as a mark of respect.

Every man and woman had his or her own friendly spirit or "totem". Each tribe, too, had its totem. The form of the object with the friendly spirit was carved on the walls or posts of the houses or on tall poles which were placed in front of the door.

Totem poles in front of Haida houses were larger and more finely carved than those of the mainland tribes. The carvings usually represented either a raven, a frog, a bear, an eagle or a fin-back whale. The Indians called the totem poles Gi-hangs. In front of a chief's house the pole might be as much as sixty feet in height and five feet in width. The greater the chief the greater the pole he had erected.

Men and women of the same crest were not allowed to marry. This was a common rule among

Canadian Indians. In some tribes the children took the crest of the mother, while in others they took that of the father.



GROUP OF TOTEM-POLES AT LUMBERMEN'S ARCH

From left to right: Dsoo-kwa-dsi, House Post, Wa-kius, Si-sa-kau-las (in front of Wa-kius), House Post, Nhe-is-bik.

The Haidas believed in two important gods, one good, the other bad. In the beginning these two gods lived together attended by many lesser spirits. All were happy until a dispute arose about light and darkness. One god always wished for light in their abode and was never sleepy or tired; the other was never happy unless it was dark. He said he could not sleep if it were always light. In one of their quarrels, the god of light and happiness cast out the god of darkness. He fell into the lower regions where there were always clouds and storms and darkness.

When the tribe was in very great trouble they prayed to the Spirit of Light but when they wished to inflict harm on their enemies they called on the Spirit of Darkness. When a good Indian died he was welcomed to the land of light. Here he lived in a beautiful cedar bark house inlaid with bright shells. The birds provided him with delicious berries; the seals and rabbits brought him fish and meat. Wicked Indians, after death, were conducted to the land of darkness. Here storms prevented them from catching fish and snow interfered with hunting. They were often hungry and cold. Indeed, their existence was one of misery and trouble.

A Legend

The twin peaks, or, as they are called by the white man, "The Lions", overlook the harbor of Vancouver. They are one of the notable sights of the Pacific Coast.

There is an interesting Indian legend about "The Lions". Among the Indians of the coast when a girl reaches womanhood she is the guest of honor at a great



The Lions and Capilano Valley, Vancouver, B.C.

feast. If she is the daughter of a chief the neighboring chiefs and their clans are invited. Some of the feasts may last a week or even longer.

Many years ago the coast Indians were engaged in a great war. One of the chiefs engaged had twin daughters for whom a feast should be given. The father wished to finish the fight with his enemies but the people of his tribe asked for the customary feast. A halt was called to the fighting.

The young women who were to be honored had the right to make a wish or ask a favor. The wish or favor had to be granted if it was possible. For a long time the twins thought about the matter and talked it over with their mother. At last they went to their father and first got his promise to fulfill their wish if it lay in his power.

Then they startled the bloodthirsty old chief by asking that he invite to their feast the enemies with whom he was at war. The great chief was sorry and angry by turns, because when a promise was made upon such an occasion it was next to impossible to break it. He begged his daughters to ask anything else of him but the girls were firm and he had to yield. "This is our great feast, father," they said, "and for one day we rule you and all the tribe. You must do as we wish. Invite all the tribes up and down the coast and give a special invitation to those against whom we are at war."

In a very bad humor, the old chief sent his runners all along the coast. Huge fires were built on the tops of the high mountains. This was a sign that fighting had ceased for a time and that peace was desired. When the warring tribes saw these fires they thought it was a trap. But it would have been very bad manners for them to have refused the invitation. In the end

they all accepted and came to the feast in great numbers. The women and children all came in their wooden dug-outs.

The feast was the greatest seen on the coast and lasted many weeks. When it was over the chiefs were all good friends and so decided to have peace. The twin girls had brought good to the people and were held in honor for their great and kindly deed.

What they had done did not escape the notice of the mountain god, Sagalie Tye. It pleased him well to see the children of men cease from their cruel warfare. He gave all the honor to the maidens.

"Their names shall live among the tribes, I shall make them immortal," he said. So he came to the earth as a gale of wind, caught up the two girls and carried them away to the top of a high mountain. There he turned them into twin peaks which now look down on Vancouver harbor. He told the Indians that they should be called the Twin Sisters and that they should stand as an emblem of peace and brotherliness. He promised that while they stood there no more war should come to that part of the coast.

And things have turned out as Sagalie Tye said. Though white people call the peaks "The Lions", the Indians still speak of them as the Twin Sisters.

Pictures of Indian Relics

The shores of the bays and inlets of British Columbia are dotted with dumps or refuse heaps formed by the natives, about their settlements, hundreds of years ago. These mounds of refuse are called middens by those who make a study of such things. The greatest one yet discovered is at the town of Marpole, near the city of Vancouver. It covers an area of about four acres and varies from five to fifteen feet in depth.

It is known as the "Great Fraser Midden". The settlement was abandoned so long ago that trees nine feet in



The "Great Fraser Midden" from which the relics were taken. Notice the empty grave near the top and the older one containing the skeleton.

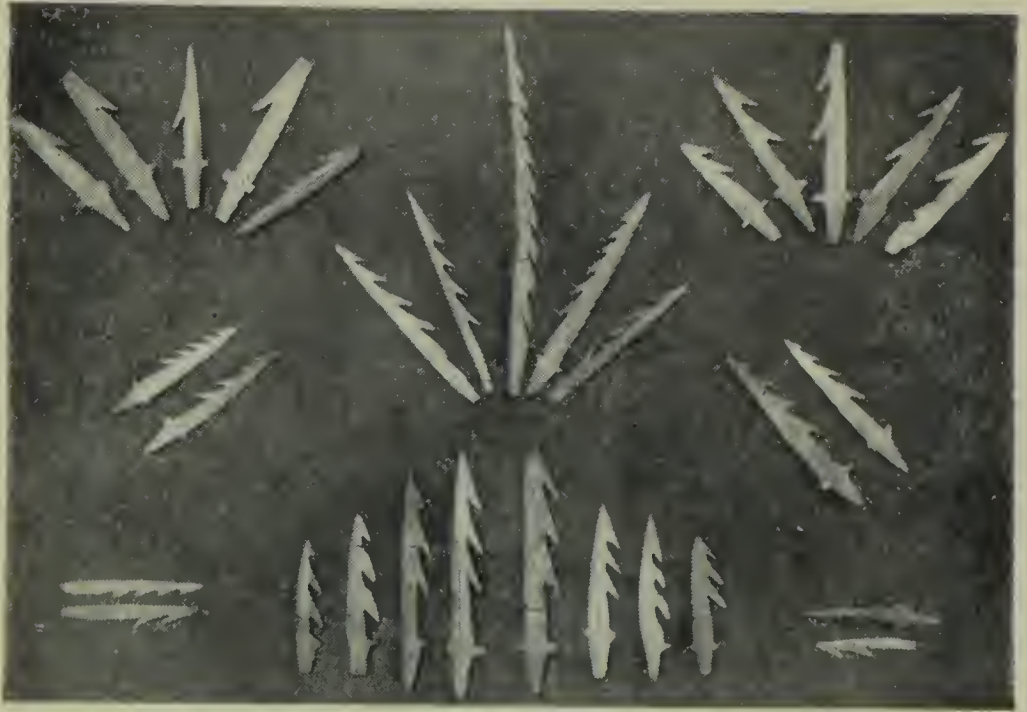
diameter grew over the midden before it was first located. The size of the midden would indicate that the Indians lived here for at least one thousand years. The size of the trees growing over the midden suggests that another thousand years have passed since the settlement was abandoned.

The following pictures show the kind of implements used by these ancient people in war and peace. Part of the midden was used as a burial place, as shown by the graves in the large picture.

These ancient people may have been driven from their homes by the Salish tribes when they came to this part of British Columbia. The Salish, Déné and Haida people no doubt copied many of the arts and customs of the earlier tribes.



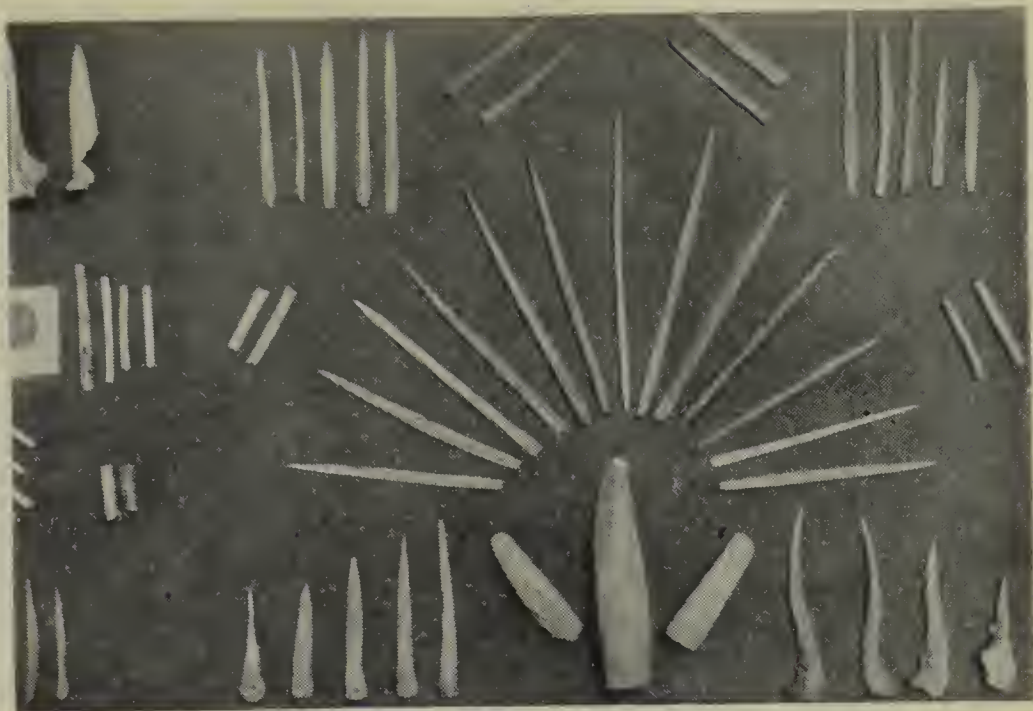
Bone fish harpoons. Notice they are smaller than those used for spearing large sea animals. Spear and arrow points for war and hunting. 1931.



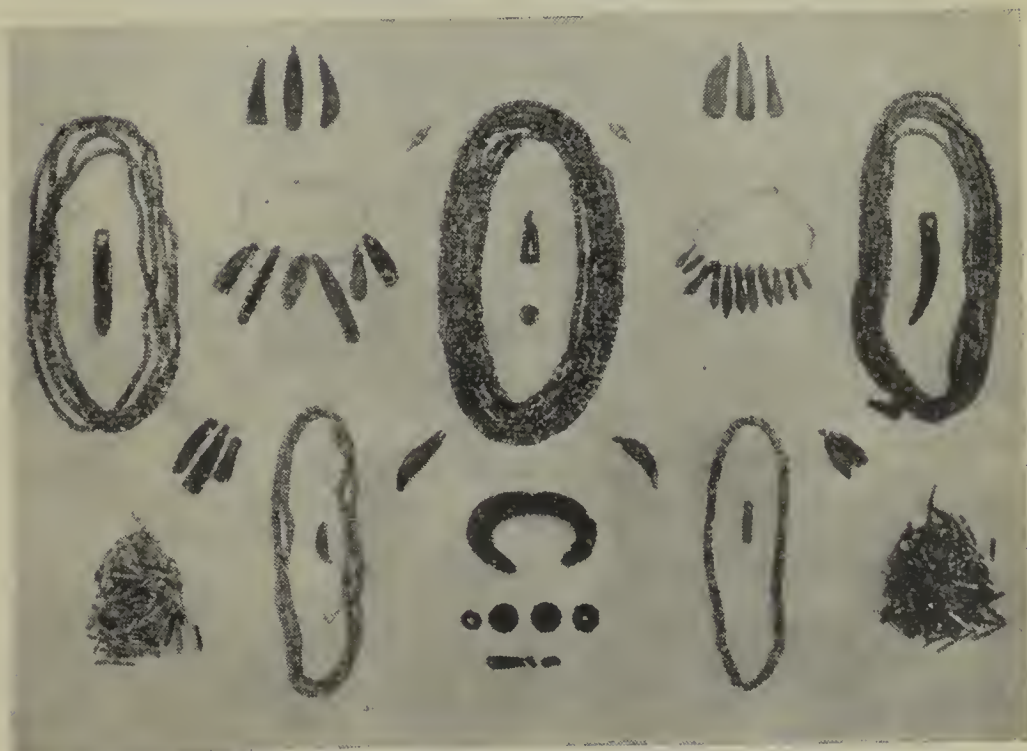
Harpoon points made from antlers. These were fastened to one end of strong poles and used for spearing large sea animals.



Bone war-club and whistles. Drinking tubes for taking water from below the surface, like drinking through a straw. Tools for skinning animals. Taken from the midden in 1931.



Bone awls and needles for sewing skins and baskets.



Shell money (wampum). Charms to be carried to guard against evil spirits. Ornaments to be worn about the neck like beads.
Found in 1931.

Things To Do

(1) Locate on the map the territories occupied by the Salish, the Déné and the Haida.

(2) Tell your class how the life of a B.C. Indian differed from the life of an Indian on the prairie.

(3) In what ways are the Haida superior to the Déné and Salish?

(4) How were Haida boys toughened?

(5) Tell your class of some of the medicines used by the Haida and how they were made.

(6) Debate the statement, "Indians of B.C. had a harder life than the Indians on the prairies".

(7) Explain the statement, "Some B.C. Indians were timid".

(8) Repeat six things that B.C. Indians taught their children.

(9) Describe how an Indian house on the coast was built.

(10) Describe the interior of a Haida house.

(11) Describe a B.C. Indian house in the cold interior.

(12) What did B.C. Indians have to eat?

(13) Debate the statement, "The Indians of B.C. had better food than the Iroquois".

(14) Describe the preparation of cedar bark for rope, fish lines and clothing.

(15) Write as many statements as you can about Indian clothing.

(16) Look at the picture and then explain to your class how Indians trapped salmon.

(17) Describe two Indian methods of cooking meat and fish.

(18) Make a list of the foods used by B.C. Indians.

(19) Did the Indians get the right kinds of food to build strong bodies? Explain.

(20) Make an Indian basket with raffia or stiff brown paper. ✨

(21) Describe three types of canoes.

(22) Explain the term, "potlatch".

(23) Tell your class all you can remember about Indian religious beliefs.

(24) Describe a totem-pole.

(25) Tell the story about the Twin Sisters.

TOTEM-POLES

Shades of the Past in Stanley Park

Among the many attractions for those who visit Stanley Park are the weird monuments called totem-poles. A group of seven, at the Lumbermen's Arch, stands straight as a corporal's guard facing the sea. The giant Thunder Bird with outstretched wings looks down in solitary dignity from Prospect Point, at the foot of which, one hundred and fifty years ago, Captain Vancouver and Chief Capilano of the Squamish tribes met.



Siwash Rock, Stanley Park,
Vancouver, B.C.

It may be true that we live in the presence of ghosts which we can neither see nor hear as we walk across the well-kept lawn and pass from pole to pole. Perhaps the spirits of a forgotten people crowd around us and maybe their totem spirits are not far away.

While the grandeur of Stanley Park needs no totem-poles to increase its beauty, it makes a marvellous setting for them. You can almost hear the great old cedars whisper, "Welcome, my forest children, the same sun

gave us the same life." Linked with Pauline Johnson's memorial, Siwash Rock and a thousand legends, these carved poles speak to us of the feelings of the people they represent. They speak to us of the defeats and victories, loves and hates of a people who for generosity and hospitality had no superior among the primitive races of the world.

What is a totem-pole?

It is a tall pole cut from a carefully selected cedar tree and could be described as the text book of a primitive people. They had no written language of their own and so communicated to us the story of their crests, their history and their beliefs by carving and painting. Many of the carvings were of animals and birds. To understand the reason for this we must remember that the Indians believed these creatures could think men's thoughts and perform men's actions and were referred to as human protectors.



There is little or no religious element to the totem-pole and it is a mistake to think of them as idols. So far as we know they were never worshipped as gods. They were revered because some of the crests were carvings of guardian spirits.

To understand the totem-pole we must connect it with the social system of the Indians. These tall monu-

ments were not common to every man but to the chiefs and upper class only. The great and lesser chiefs had certain rights and privileges which were denied to those of lower rank. The tall totem-pole was one of these rights.

During the period when totem-poles were in fashion there were master carvers who were great students of nature and so left us fine examples of primitive art. The process of carving a totem-pole would take from six months to a year. The height and size of the pole depended on the rank of the chief. After the carving was completed, paints were applied. The paints were very much the same as those used by the cave-dwellers; black from charred wood or bones; brown, red and yellow from ochres; white from a chalky clay; also a light blue probably obtained from copper. Fish oils were used to mix with the paints. The remarkable thing was that the Indians knew the secret of fast colors which remained bright for years.

There were two main types of totem-poles. The house-post proclaimed the social standing of the chief or head of the house. It was attached to the front of the building and an egg-shaped entrance was cut through the foot of the pole. The other type was the memorial pole, which had a double meaning. It was erected in memory of a chief who had died. It was put in place after the days of mourning were ended and was called "the drying of tears". At the same time it was the public announcement of the new chief.

The erection of both types of totem-poles was accompanied by celebrations, often lasting for weeks. Months before the event, distant tribes would receive invitations to be present and would come prepared to take part in the celebration, which included plays,

dances, feasts and singing. The grand climax came near the end of the visit and was what the white man called a "potlatch" or "giving away" feast. At this feast, great quantities of blankets, clothing, utensils, food and other articles useful to the Indians, were given away to the visitors.

When the white men came to the west coast the carving of totem-poles suddenly ceased because the newcomers could not understand the beliefs, customs and arts of the natives. Their carving is almost a lost art. Small groups of totem-poles, in a few villages, have been preserved. Valuable poles are to be seen in museums in Europe, the United States and Canada. There are also a few along lines of travel, in national parks and public places. There are a few still remaining in deserted villages, where they have fallen to the ground or are leaning ready to fall. These huge "talking-sticks", which hold the history and legends of the Indians, should be saved before time destroys them completely. They should be saved because they are the story of a lost culture and a real Canadian gift to the world of art. They cannot be replaced and so are priceless.

The Thunder Bird Pole

This pole, erected on Prospect Point, the highest point in Stanley Park, is in memory of the meeting of the Squamish people with Captain Vancouver in Burrard Inlet, off Capilano River, on June 12th, 1792.

Its carved and painted symbols tell the story of the mythical creation by the supernatural Thunder Bird family. It shows the striving of the Indian's imagination to interpret the universe, to solve the problem of life, and to account for natural wonders.

The carver, Chief Matthias Joe Capilano, gives the following explanation of the symbols:



SWI-VE-LUS

Young Man Thunder
Bird.

KAH-MI

Young Man Thunder
Bird's Sister.

TSA-ITCH

Mother of Swi-ve-lus
and Kah-Mi.

SHO-YOU-HWA

Great Thunder Bird,
Father of Swi-ve-lus
and Kah-mi.

TCHAIN-KOO

Amphibian Dragon,
Food of Great Thun-
der Bird.

"The topmost figure is Swi-ve-lus, whose highly ornamented body shows many things. For instance, on his chest is the creator of the world, the wide open eye signifying daylight and work—the sightless eye, night,

moon, stars, rest and sleep. The wing feathers mean rain, snow, hail and wind, while fire is seen under the great beak.

"The background includes in its meaning the atmosphere, land, people, sickness and death.

"The right leg shows the eye of the sea monster, who is both father and mother of all the sea people, or fish. The eye on the left leg is that of the land monster, who produces human beings, animals and birds.

"The left side of the tail shows the water marks of the high and low tides. The right side symbolizes the flow and drip of mountain water which makes lakes and rivers.

"The second figure, Kah-mi, controls the storms of rain, snow, sleet, hail and wind.

"The third figure, Tsa-itch, concerns herself especially with the season's growth of grass, herbs and trees.

"The fourth, Great Thunder Bird, hiding in the clouds, blinks his eye and shoots forth lightning. A gentle shaking of his feathers produces little disturbance, but when he flaps his wings there is violent thunder and forked lightning. When he is angry with the people of the earth he makes the lightning and sets fire to the forests. At times he warns his own crest people of approaching death.

"The fifth figure on the pole is somewhat shrouded in mystery. He is called the great dragon or the giant lizard, Tchain-koo. This sea monster is supposed to be the principal food of the Thunder Bird. He is of a bright color and his fins and scales are of gold. The scales are worn as a charm by anybody who has the good fortune to find them when they are shed."

The Dsoo-kwa-dse Pole

Dsoo-kwa-dse was erected by Chief Kla-ool-dso-lah at Rivers Inlet in 1894. It is a copy of "The Magic Pole" of the deserted village of Kway on Fitzhugh Sound. The legend relating to this pole was furnished by Chief Ike-ka-gwe and his friends and tells the story of a young chief named Yahk-dsi.



EAGLE

CHIEF

Probably Yahk-dsi.

HA-NA-GA-DSA

A Sea Monster with
an immense mouth
capable of swallow-
ing a canoe whole.

WHALE

GRIZZLY BEAR

OCTOPUS

Yahk-dsi, the Deserted Chief

Yahk-dsi, by the constant neglect of his duties, gave serious offence to the inhabitants of Kway, so they decided to abandon him. One day, while he was absent from the village, the people placed all their movable effects in canoes, set fire to the village and sailed away. When Yahk-dsi returned he saw nothing but the charred ruins of his home. Left alone, destitute, without food or shelter, he was unable to restrain his anguish and cried bitterly. In his distress, the supernatural sea-spirit found him, took pity on him and supplied his needs. He presented him with a magic house, a magic totem-pole and a spirit-wife. He warned him to be careful and not neglect his wife, as she belonged to the spirit world. When he had finished speaking to Yahk-dsi he suddenly disappeared.

The curious thing about the magic totem-pole was that the carved animal symbols appeared to be alive. Every morning the friendly eagle, perched upon the top of the pole, would utter a shrill screech, informing the occupants of the house there was a fish, seal or other animal food on the beach. Then the octopus, the carved figure at the bottom of the pole, would uncoil his long tentacles and snatch the food into the house. In this way Yahk-dsi and his spirit-wife were supplied with food. They lived happily together and several children were born to them.

But it came to pass, that the former inhabitants of Kway, hearing of Yahk-dsi's happiness and prosperity, returned and appeared in their canoes in front of the old village site, seeking his forgiveness. Before they came ashore, Yahk-dsi, standing on the beach, taunted them with forsaking him. His wife, however, noticing their humiliation and sorrow, said to her husband, "It

is good for you, Chief, to bring joy to those who have scorned you and forgiveness to those who once hated you." Her words were medicine to Yahk-dsi, the tragedy of the past was forgotten. His heart warmed to his people and after a feast he helped them rebuild their homes.

As time went on, it happened that Yahk-dsi became so taken up with material affairs, that he forgot the warning of the sea-spirit. He neglected his wife so much that she faded away, leaving no trace behind. The magic house and the magic pole also vanished. Soon after their disappearance Yahk-dsi married a woman of his own people.

The major animal figures on the totem-pole represent the crests of the children of Yahk-dsi's spirit-wife, and the fish or animals held in their mouths indicate food fit for human consumption.

Wa-kius or Nan-wa-ka-wie Pole

This is what might be termed a double house-pole, because two legends are read into the symbols. Both tell of the wise and valiant Chief Nan-wa-ka-wie, who feared naught but the cannibal giant of the "Forbidden Valley".

Nan-wa-ka-wie Vanquishes the Giant

Nan-wa-ka-wie had four grown-up sons, who asked if they might go into the Forbidden Valley to hunt mountain-goats. Their father gave his permission, but warned them to beware of the giant who lived there. Before they departed he placed in the hands of Tawik, his oldest son, four magic articles—a comb, a black stone, a skin bottle of fish oil and a piece of wool. These were to be used only in case of extreme danger.

They ventured forth at noon, and evening found them encamped on a low mountain ridge which divided their father's country from the Forbidden

THUNDER BIRD

Human head on breast indicates dual personality.

MILLER WHALE

Tyrannical dictator of the seas.

WOLF

Relative of Nan-wa-ka-wie and symbol of cunning and craftiness.

NAN-WA-KA-WIE

Whose name means Wisdom personified.

HOK-HOK

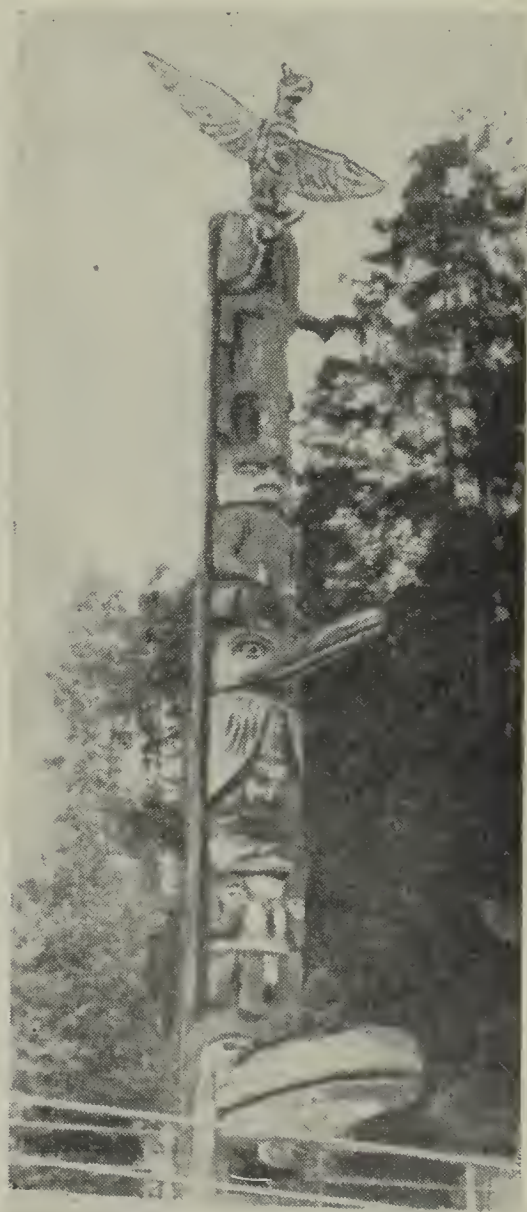
A mask carved as a bird with long beak, supposed to peck the skulls of humans and eat their brains.

GRIZZLY BEAR

Emblem of ferocity and strength. Note head on ears and paws.

GREAT RAVEN'S BEAK

Superimposed over the entrance to Nan-wa-ka-wie's house.



Valley. A view of surpassing beauty met their eyes as they gazed down the valley, through which a river of molten silver slowly wound its way. Upon its bank

were houses, and they were quick to notice the smoke rising from them was of different colors. White smoke indicated the abode of the mountain sheep; black, that of the black bear; brown, of the brown bear, and grey, of the terrible grizzly bear. In the distance was a dwelling apart, from which ascended a column of smoke red as blood. This they knew to be the home of the giant cannibal, Bax-ba-kwa-la-nux-si-wie. In spite of his father's warning, Tawik led his brothers to it. When their eyes became accustomed to the gloom of the interior, they saw through the open door a fat ugly woman and a boy seated on the farther side of the fire. Cautiously they stepped within, and the woman motioned them to a seat on a log near the fire. The boy became restless as he looked at them. Tawik asked the woman what was wrong. Pointing to his leg, scratched by a thorn bush during the journey and down which blood was trickling, she said:

"My son sees blood on your leg and wants it."

The mother tried to restrain her son, but without avail, and he commenced to lick the blood.

Then the young men knew they must make their escape without delay and managed it by a cunning ruse. Tawik took his bow and shot an arrow through the doorway, telling his younger brother to go after it. This he did, and ran homeward as fast as he could. A second and third arrow were shot, and the other brothers were sent after them. Then the woman got suspicious at their absence and asked if they were not coming back. Tawik replied, "They have gone to fetch my arrows." Then he shot a fourth arrow and followed it himself.

When he did not return the woman stepped outside and shouted to her husband, the giant, who was at

work some distance from the house, "Bax-ba-kwa-lanux-si-wie, our good dinner has run away." On hearing this, the cannibal set off in pursuit of the young men.

When Tawik heard his peculiar whistle-like breathing and knew he was approaching, he took the magic comb his father had given him and stuck it into the ground behind him. It was immediately changed into a tangled mass of thorn bushes, which delayed the giant. So soon as he scrambled through the thicket, he gained on the brothers with every step. As he drew near again, Tawik threw the black stone over his shoulder. This was changed into a towering cliff, down which the giant had to find a safe place to descend. Reaching the ground mad with delay, he raced after the youths. Then the third magic article, the small bottle of oil, was poured on the ground. This was changed into a lake. While the giant lost time getting around it, the young men recovered their wind and fleetly sped on. Once again they heard his heavy breathing close behind them. Tawik then let go the only thing which now stood between them and a horrible death, the magic wool. Floating in the air behind them appeared a dense black fog, through which the giant stumbled blindly. The boys gained distance, for it was clear in front. At last they were on the home stretch, and with a great burst of speed the race for life was won. As they burst through the door of their home, it was snapped close behind them and securely barred. The ogre, beside himself with rage, repeatedly flung himself against it in a vain attempt to force an entrance.

Nan-wa-ka-wie called to him, "Bax-ba-kwa-lanux-si-wie, fierce one, come again four days hence and you shall have two of my sons to eat."

With a growl the giant agreed and left them in peace.

Meanwhile, Nan-wa-ka-wie called his slaves and had them dig a deep pit on one side of the fire. This was partly concealed by a settee without feet. The front of the seat rested on the ground. The back overhung the pit and was braced by two wooden props. The remainder of the pit was covered with cedar branches.

After four days the giant returned, bringing with him his wife and son. They were received with savage dignity and given, as the seat of honor, the settee beside the fire. While the feast was being prepared, Nan-wa-ka-wie entertained his unwelcome visitors with stories. The drone of his voice, the heat of the fire, and the weariness of the journey made them drowsy, and the magic sleep song did the rest. Soon his guests were fast asleep. At a sign from their father, the two younger boys, who had been concealed, came forth and knocked the props from the back of the settee. It turned completely over, throwing the guests into the pit. Immediately, some slaves poured boiling water on them. Others with wooden tongs grabbed red hot stones from the fire and cast them upon Bax-ba-kwa-lanux-si-wie, his wife and son, as they died in horrible torment.

The following morning, their bodies were taken from the pit, cut into small pieces and cremated. Nan-wa-ka-wie gathered up their ashes and scattered them upon the wind, saying as he did so, "Bax-ba-kwa-lanux-si-wie, you shall pursue men for all time and in all places."

And so it came to pass, that the ashes of the cannibal and his family were transformed into mosquitoes, black flies, sand flies and all the biting insects which annoy mankind. So it is to this day the giant cannibal has vengeance on the human race. And it is said that

the four magic articles, which were changed into the dense growth of underbrush, the steep cliff, the lake, and the fog, can yet be found on the mainland, north of Queen Charlotte Sound.

Nhe-is-bik Pole

This pole illustrates the legend, "How the Salmon Came to River's Inlet".

THUNDER BIRD

CHIEF

RAVEN

Who discovered Salmon.

SALMON

Held by Raven.

WOLF

WHALE

GRIZZLY BEAR

Biting copper shield.

AH-DZEEK

Huge person inhabiting woods.



Chief Gal-gum-gas-su and his tribe were the first people to inhabit River's Inlet. Before there were fish in the river they settled at Wanook.

Gal-gum-gas-su had a little daughter named Yeda. Soon after Yeda had learnt how to talk, she told her mother she was hungry for salmon. On being told no one knew what a salmon was she commenced to cry and refused all foods. Fearing she would die if her crying was not checked, Gal-gum-gas-su called his wise men to a council and demanded of them, "What are salmon?" and "Where can they be obtained?" The wise men had to admit their ignorance. No one knew.

At that moment, supernatural Raven, who was always travelling, entered the council and said, "Chief and wise men, I know salmon. They are the fish people, and I will find out where they live." Upon saying this he left them and flew for days till he located the home of the salmon. Now the salmon had a chief called Meah-si-la, whose little son was always playing and jumping in the water. Raven watched his chance, and when no one was looking he seized the little fish and flew off with him. Whereupon Meah-si-la commanded his people to help him retrieve his son. They swam fast but could not overtake Raven before he arrived at the mouth of Wanook river. Gal-gum-gas-su had a net made and the little fish safely confined in a shallow pool before Meah-si-la was sighted. Then the Wanook women hastily made long ropes of shredded cedar bark and when the salmon people ascended the river, the men captured them. They held them in captivity by tying them side by side through the gills to the rope. One end of each rope was fastened to the totem-pole in front of Gal-gum-gas-su's house, hence the name *Nhe-is-bik*, which means tethering pole.

When Yeda saw the salmon she ceased crying. In his joy, the father held the first salmon feast.

Since then, the yearly run of salmon has never failed, and many canneries have been built. River's Inlet canned salmon has a market in all parts of the world and so the "little people of the sea" feed multitudes of humans everywhere.

The present pole, nearly 60 feet high, was carved in 1892 by a skillful craftsman named See-wit, of Blunden Harbor. It was obtained from Chief Wakus of the Oweekano people, a direct descendant of Galgum-gas-su. In 1936 it was placed in Stanley Park.

Si-sa-kau-las Pole

From the most authentic information obtainable there is little doubt as to the meaning of this pole: it commemorates "The Legend of See-wid".

See-wid was a young chief living at Kingcome Inlet. He was weak physically and lacked the qualities required for leadership. At an opportune moment, one of his tribesmen took the position of leader which rightly belonged to See-wid. Humiliated by his failure, See-wid lived a secluded life. One day, strolling along the beach, thinking of his misfortune, he heard an unusual sound. Then he noticed ripples disturbing the surface of the sea. He said to himself, "Even the water is laughing at me." Drawing nearer, he heard a voice call him by name, "See-wid, would you like to come with me?" Neither caring where he went, nor what happened to him, he willingly followed the voice into the centre of the ripples, which by this time took the form of a whirlpool. He was drawn down, down and down. At last his feet touched something hard, and he found himself on the flat roof of a house built upon

the floor of the ocean. The sea-chief who lived there, hearing a noise as of something falling on the roof, went out and found See-wid. The chief invited him into his



KOLUS

Sister of Great Thunder Bird.

CHIEF TLA-WU-NUM

KOLUS

Holding his child in front of him.

KILLER WHALE

Man's head indicates the blow-hole.

SEA-OTTER EATING SEA-URCHIN

SEA-BEAR AMPHIBIAN

HUMAN HEAD

Presumably that of a rival chief whose power was short-lived.

house and adopted him into his family. The inhabitants of the town became See-wid's friends and taught him how to acquire strength and wisdom and how to use them.

After a few years he had a great longing to visit his own people. When he could no longer hide the fact that homesickness was breaking his heart, the sea-chief gave him permission to return home.

Before he departed, the sea-spirit gave him three totems. Their magic powers were for protection on his journey and afterwards were to be crests for the use of his people. During the journey he had many a thrilling adventure and at his home he was received as one from the dead. Many seals were eaten in honor of his safe return. See-wid presented the gifts of the great sea-spirit to be used by his tribe as crests, and that is the reason the whale, sea-otter and sea-bear are symbols on the totem-pole.

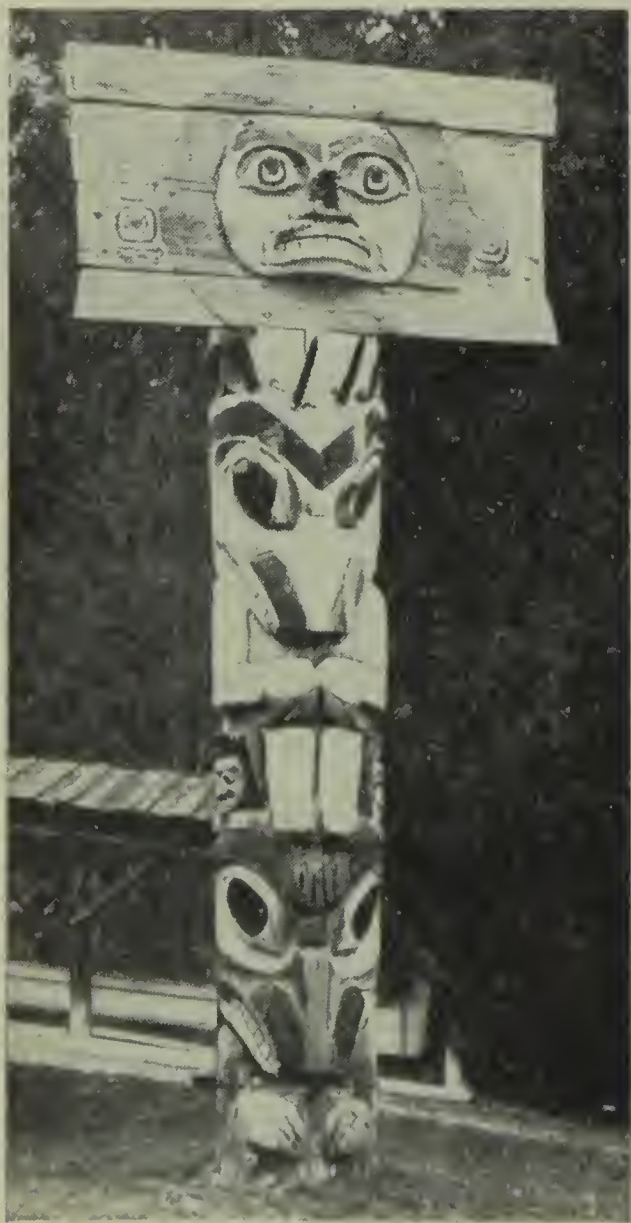
This particular pole, before it was obtained by the Arts and Historical Society of Vancouver, for Stanley Park, was owned by Si-sa-kau-las, formerly of Kingcome Inlet. He was an 'aged and worthy chief who inherited the right to use the pole from his illustrious ancestor, See-wid, the hero of the legend.

Ske-dans Pole

This pole was erected originally at Skidegate, Queen Charlotte Islands, to the memory of Chief Ske-dans. It was erected by his sister, about seventy years ago. It is called by the Haida nation, "The Grave of Ske-dans". Only the body or ashes of chiefs or members of their families found a resting place in such posts. The frontal board at the top covers a cavity in the post five feet deep and three feet in diameter, which is the grave.

The use of the moon as a crest amongst his own people was the exclusive right of Ske-dans. The other crests could be used by all people of the raven clan.

A unique feature is engraved on the back of the pole. It is a picture record of the cost of carving and erection. This is indicated by twenty-three parallel



MOON

Face of mountain hawk imposed, half human, half bird.

MOUNTAIN GOAT

Identified by horns and two-toed feet.

GRIZZLY BEAR

Human face on each ear.

horizontal lines and two shields. Each line represents ten blankets, the larger shield forty blankets, and the smaller shield twenty blankets. (The smaller shield is partly hidden by a support.) When this pole was

erected, blankets were currency. According to our modern method of reckoning the account reads: 290 blankets at \$2.00, \$580.00. This amount in blankets was paid the men who procured the cedar tree, did the carving and erected the pole.

This pole was obtained from the present Chief Ske-dans (Henry Moody) of Skidegate as a Golden Jubilee project.

The Twin Posts

On either side of the Wa-kius totem-pole is an interior house-post. It is probable that amongst the

THUNDER BIRD

GRIZZLY BEAR



particular fixtures of the large family house, the carved house-posts were the most noticeable. On them rested the great beams which ran the length of the house and supported the rafters from the roof. These particular twin figures belonged originally to the house of the Tsa-wee-nox people of Kingcome Inlet. The bear is represented, holding a human being in his claws.

It is said that if there were wrong conduct or action, and the Indians concerned did not wish their totem spirit to witness such, the posts were covered for the time being with a mat or blanket.

Acknowledgments

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A number of changes have been made where the vocabulary appeared to be beyond the range of public school pupils. For this liberty we crave the pardon of the Rev. Raley.

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C.A.S.

WHITE MEN VISIT THE INDIANS

Many years ago France owned all of Canada east of the prairies. At that time, in a French fort called Three Rivers, there lived a boy by the name of Pierre Radisson. Pierre spent much of his time among the Indians, sometimes as their prisoner and sometimes as their friend. One day when he was out hunting with two companions he was captured by a savage tribe. They thought it good fun when, the day after his capture, they put Indian clothing on him, put war-paint on his face and combed his hair to form a scalp-lock. Pierre did not think he looked funny but he could not say much because he was a prisoner. Pierre was taken to an Indian village many miles from his home. He was adopted by a squaw and became her big papoose. During the two years he lived with the Indians, and while he was at Three Rivers after his escape, he heard many stories about the fur-trade from the west. When he became a man he decided to see the land for himself. With friendly Indians as guides he paddled up the many rivers and over the big lakes to the western prairies.

When he returned to Three Rivers with many canoes loaded with fine furs the French Government took most of them from him because he had not asked permission to become a trader. Pierre was angry. He left French Canada and went to England, where he told the King about the Indians and the rich furs they had to trade. The King's nephew liked Pierre and gave him ships loaded with knives, hatchets, guns, traps, blankets and brass pots to trade to the Indians for their furs. The ships sailed into Hudson's Bay. There Pierre and his English companions built trading posts

and invited the Indians to visit them. Soon hundreds of Indians from the prairies were making the long canoe trip to the trading posts with fine furs which they wished to trade for the things they needed. The sharp knives and hatchets would take the place of their dull tomahawks; the guns would replace their bows; the steel traps would catch more animals than their homemade ones; the blankets were much prettier than buffalo skins, and the brass pots made cooking much easier.

When the traders returned to England with shiploads of furs, they told many stories about the Indians and life at the trading posts. A little boy named Henry Kelsey heard the stories and made up his mind to come to Canada and become a fur trader. Henry was not sorry to leave England because he had no home and few friends. He was a little street waif who begged for his food and slept in a barrel or a box in the back alleys or perhaps on a hard bench in a park. While he was quite young he joined the traders and was sent to one of the trading posts on Hudson's Bay.

Here Henry was always in trouble. He was an active little fellow when at work and also when he was into mischief. He continually broke the rules of the fort. He liked to mix with the Indians, so when the gates were locked, he climbed over the palisades and remained away for days at a time. He was always punished when he returned but that did not cure him of his tricks. One day after receiving a flogging, Henry was missing and for many months nothing was heard of him. Then one day an Indian came to the fort with a letter from Kelsey, written on birch-bark. In the letter he asked to be forgiven for running away and promised to tell all he had learned about the Indians and their furs, if he were allowed to return.

Kelsey was welcomed back by the traders. He told them the story of his life among the Indians who lived along the lakes and rivers of the prairies. He was the first white man to cross Manitoba and hunt buffalo with the Assiniboiné Indians in Saskatchewan. This all happened two hundred and fifty years ago.

Henry Kelsey would be a very old man if he were alive when the next white men visited Saskatchewan. Just two hundred years ago, a great French fur trader and explorer, Pierre La Vérendrye, made his way into the west from Montreal. With him came his three sons, Jean, Pierre and François. Jean was killed by a party of Indians, but the father with the two remaining sons spent a number of years trading and exploring in southern Manitoba. They built trading posts at Fort Garry (Winnipeg) and at Portage la Prairie. Then, leaving their father at the latter post for a rest, Pierre and François travelled through Saskatchewan as far as Prince Albert. Some people have said that they went even farther and crossed Alberta as far as the Rocky Mountains.

Following the visits of Henry Kelsey and Pierre la Verendrye a number of trading posts were built in the west. To these posts the Indians brought their furs and were given guns, traps, blankets, tobacco and other goods in return. Several white traders lived at each post. Their business was fur-trading, not farming. At some of the posts small gardens were cultivated but the people were neither farmers nor real settlers. However, the trading posts along the lakes and rivers became the centres round which later settlements grew.

The white men who came first to trade in the west never felt quite sure they could trust the Indians. They were themselves so few and the Indians so many and often so wild, that they knew if any trouble began the

Indians could steal or kill or do anything they wished. For this reason the trading posts were always made strong and safe. The larger posts were called "forts" although they were nearly always made of wood while real forts were made of stone.

Fort Pelly, about sixty miles northeast of Yorkton, was for a long time one of the most important forts in Saskatchewan. It was built in the Cree country because the Crees seldom quarrelled with the white men. But if the Blackfeet or Assiniboines had come to punish the Crees for stealing their horses, they would likely kill the white men too. Therefore Fort Pelly had to be strong.

Let us see how one of these trading posts was built, and how the traders and their children lived.

We can not see into the fort from the outside, for the wall about it is fourteen or fifteen feet high and is made of logs as large as telephone poles. The logs are placed in the earth like posts only they are close together. There are three large gates, one in front for the trader and his visitors, and one on each side for the workmen and the carts.

If we go in the front gate we shall see the grounds are about half as large as those of a country school. In each corner there is a tower where the traders could stand if they were attacked by Indians.

Right in front of us, as we go through the gate, stands the Big House. This is a two-story building, built of logs which are hewn flat and smooth. The walls are whitewashed both inside and out, and everything appears neat and tidy. In front of the Big House is a tall flag-pole with the Union Jack flying in honor of our visit.

Let us look round the grounds before we go in. There are several other buildings, set back against the big wall. There is the long house of several parts where the hired men live. There is the carpenter shop, the blacksmith shop, the ice house and the store house where furs are kept. Some are packed in salt, others hang from beams and rafters. In the open space is the store where the Indians come to sell their furs and to buy their guns, traps, knives, tobacco, tea, beads, blankets, war-paint, colored dresses for their squaws, or bright bits of cloth to put on the graves of their dead friends. Behind the Big House is the summer kitchen, joined to the back door by a long covered passage. No doubt this saves a lot of bother with the Indians who would be sure to come into the kitchen if there were any way of doing so.

Now let us go round to the front and go inside. We enter the big room where the trader talks with the Indians when they come in the spring with their furs. There are no chairs for the Indians. Hardly anyone in the world sits on chairs but white men. The trader's office is on the right. He invites us to come in and we sit on chairs that the carpenter made in the shop.

The trader will want to know all about our trip by water from Hudson's Bay or by dog-team from Fort Garry, or wherever we came from. Then he will call his wife, and tell her that she has guests. She will be glad, because she doesn't often see white people. She will take us through the private rooms at the back and upstairs to the guest rooms.

Don't expect to see nice fluffy fox and wolf skins on the floor for mats. All the furs have to go to London to be sold, so there are none for people to use in the land where furs grow. Is that not a queer thing? There may be buffalo skins, for they are cheap, and are of no

use for the fine ladies of London to wear at the Queen's court or the theatre. But we shall be comfortable here, and we may have a fine view from the windows over the top of the big wall and far away over the river and the trees.

There may be fine venison for supper, or perhaps only fish or rabbits. But afterwards we shall sit by the fireplace and listen until bedtime to tales of adventure with Indians and wild beasts.

For nearly one hundred and fifty years the traders were the only white people on the prairies. They usually married Indian women and lived in log houses near the trading posts. Clothing and food were bought from the company for which they worked. All the supplies of food, clothing, and goods for trade were brought in by canoe during the summer and by dog-team during the winter.

At first there were no schools for the children at the trading posts. The fur traders were not interested in children and schools. They really did not want settlers in the country. They wanted it to belong to the Indians and the wild animals. Neither were there any churches. Many children grew up knowing nothing about God and speaking the Indian dialect only.

Later, as more trading posts began to dot the prairies and the shores of the northern lakes and rivers, missionaries were sent from Eastern Canada. Soon there was a mission at every fort. The mission houses were used as churches and schools. The missionaries were the first teachers and the traders' children were the first pupils. Those children who came from a distance travelled by canoe and dog-team. They brought their lunch with them. It usually consisted of a piece of pemmican or dried meat.

Children did not have the variety of foods they have now but they usually had plenty of it and it was wholesome. Their clothing was made from warm furs. Dressed in these they could play outdoors in the coldest weather. They were happy. When they grew up they became traders or the wives of traders.

The West remained the home of traders, trappers, and Indians for many years. No one believed the land was suitable for farming. Later they learned that grain would grow on the prairies and that cattle and horses would thrive. Then the real farmer-settlers came and the traders had to move farther and farther north.

The First Real White Settlers in the West

We have learned about the white traders and missionaries who lived in scattered trading posts on the prairies. They were not settlers because they did not look upon the prairie as their real home.

Before we can understand the story of those who came to make homes in Saskatchewan we must learn about the first farmers who settled on the prairie about a day's journey east of Regina.

In far away Scotland and Ireland there were many people who had farms not much bigger than our gardens. Many had no land at all and were very poor. A wealthy man, Lord Selkirk, bought land near the present city of Winnipeg and brought the Scotch and Irish settlers to it. Indeed he had to buy the land twice, first from a company that claimed it and then from the Indians who said they owned it. To the company, Selkirk gave money; to the Indian chiefs he gave one hundred pounds of tobacco each year. A treaty was drawn up and explained to the Indians. When the fine writing about the tobacco was explained

they all cried, "Ho! Ho!" Lord Selkirk signed the treaty by writing his name, then each chief signed by drawing a picture of the animal or bird which represented his family. He called this picture his totem. It was much easier to draw the picture than to write the names, Kaya-jis-ke-binoa and Ouck-e-daot. By the treaty the Indians gave to Selkirk the land on both sides of the river as far as they could see a white horse. The pipe of peace was smoked to show that the Indians and white men were friends.

During the first years in their new homes the white settlers did not know how to hunt the buffalo to provide food for winter use. They had to depend on the Indians and Metis to do their hunting. The grain they brought from their home-land across the sea had to be kept for seed. Of course their crops were small because they had neither plows nor harrows and had to cultivate the land with spades and hoes. For several years many of the new settlers did not taste bread but lived, like the Indians, on meat, fish, and wild fruit. After six years of hard work they had a good crop. They were very happy because they thought their troubles would be past when harvest time came. In July the corn was almost ready to use, the barley was turning yellow, and the wheat was thick and tall. One afternoon it suddenly became very dark. The settlers watched a huge black cloud sweeping nearer and nearer from the west. It was a cloud not of rain but of grasshoppers. Millions and millions of the insects settled several inches deep on the beautiful crops. Nothing was saved but a few heads of barley and some potatoes. The plague lasted for three years. By that time there was no grain left for seed and the settlers had to pay twenty dollars a bushel to get a new supply from a country many miles away.

The grasshopper plague was not the only disaster that came to the new settlers. After they had learned to drive dog-teams and walk on snowshoes they were invited by the Indians to help in the buffalo hunt. Sometimes the women and children went along to care for the meat and hides. One cold winter a party of Indians and white settlers was following a herd of buffalo many miles from home. A blizzard swept down on them and they were forced to halt. They dug into the snow-drifts and so protected themselves, their ponies, and their dogs from the biting wind. When their friends from the settlement found them thirty-three had died from cold and hunger. The blizzards continued all winter and in the spring the river banks could not hold the waters from the melting snow. The water rose until it flowed many feet deep over the roads through the settlement and even over the roofs of many of the houses. Buildings, farm implements, cattle, hogs, and even dogs were swept away by the flood. As the houses floated along, dogs and cats clung to them, and chickens perched on the roof tops. One man placed his wife and children on the backs of his oxen and grasping the frightened animals by the tails he drove them to safety.

After the flood was over the brave people returned to their land and began to build larger and more comfortable houses. They put glass in the windows instead of paper, so their homes were much brighter and pleasanter than before. Churches and schools were built and the settlement prospered for the next twenty-six years. Then another flood, greater than the first, swept over the settlement. The river rose until it was twelve miles wide. The people, and the animals that were saved, huddled together on dry knolls where the men burned their Red River carts and wooden plows

to keep their families warm. This was the last disaster that came to these brave people. True, they often suffered during cold winters; the grasshoppers paid them other visits, and food was sometimes scarce, but they were real pioneers and did not give up. Success at last crowned their efforts.

The population grew until, about one hundred years ago, there were fifteen or sixteen hundred people in the settlement. They grew enough grain and raised enough animals for their own use and for the use of the trappers and hunters at the many trading posts scattered over the prairies. There was no need to grow more because there was no way to ship it from the country. There were neither boats nor trains to take things out of the country nor to bring new things into it. All work was done by hand and all implements, furniture and materials for clothing were made by the people in the colony. In this work the boys and girls did their share.

There were no automobiles and no trains in those days, so all travelling was done in boats, travois and Red River carts, or on snowshoes and horseback. Saddles were usually made by tying bundles of hay on the backs of the horses and the stirrups were made of raw hide. The Red River carts were made entirely of wood. The parts were fastened together with pegs and strips of ox-hide called "shagganappe".

Houses were made of logs or mud and had clay or thatched roofs. For many years there were no stoves, only fireplaces made of stone or mud. All the lumber had to be cut by hand. The logs were ripped by two men, one standing above the log and the other below in a "sawpit". They worked the saw up and down. It took several hours to make even one board and so many houses had no partitions and only earthen floors.

Not only were the crops planted, harvested and threshed by hand, but the grain was also ground into flour with a crude hand-mill.

Cloth was made, by the women, out of the wool from sheep and the long hair from the necks and heads of the buffalo. Indeed it is difficult to think of one single thing about the farms or the homes of these pioneer people that was not made by hand.

Thus for over sixty years these sturdy, patient settlers struggled against misfortune and want. Then a railroad was built into the colony from the country to the south and life became more pleasant. The little Scotch-Irish colony grew into the city of Winnipeg and became the gateway through which many of our pioneers reached the farther west.

White Settlers in Saskatchewan

Many of the first white settlers at Winnipeg married squaws. When their children grew to be men and women they had to find homes of their own. Some of them remained in Manitoba, but others decided to move farther west and start new settlements.

About fifteen years before the railroad reached Winnipeg, they loaded their families into Red River carts, and started out to find new farms and new homes. Each day they travelled while it was cool and rested their ponies and oxen for several hours at noon. A number of families travelled together for company and to help each other in times of trouble or danger. Many times during the long journey they had to hitch two or three teams to one of the heavy carts to drag it up a steep hill. Many times, also, they were delayed for days when their carts were stuck fast in a slough they could not get around. Whenever possible they camped near a bluff on the bank of a stream where

wood and water were plentiful. When a camping place had been reached, everyone, except the babies, had a share of the work to do. The men tethered or hobbled the ponies because they might wander away, but they allowed the tired oxen to go free. While the men were caring for the animals the women and



Red River Cart—The carts were made entirely of wood. These were used by the first white settlers in the West.

children hurried to gather wood and carry water with which to prepare a meal. After dinner everyone rested for several hours in the shade of the trees or under the carts, but after supper there was work to do. A corral was made by placing the carts in a big circle and into this the ponies and oxen were driven so they would be safe during the night. Then beds were made in the carts, under the carts or in teepees within the corral. Soon the tired travellers were asleep, dreaming of their old homes or the dangers of the long trail. The men took turns in guarding the camp throughout the night because bands of thieving Indians were always on the lookout for careless travellers. In the morning the oxen

and ponies were turned out of the corral to feed; the settlers prepared and ate their breakfast, and the journey was continued. A long rest was taken at noon and then on again they went until darkness came once more. In a day's journey they travelled about as far as an automobile goes in an hour when the driver is not in a hurry.

One of the greatest nuisances on the tiresome journey was the swarms of mosquitoes and flies that rose out of the long grass and attacked the travellers both night and day. But at last the journey was over and the settlers reached their new home. If we visit North Battleford, Prince Albert, and St. Laurent near Duck Lake, we shall see not only the grown-up children of these first settlers but also a few of those who made the long journey in those far-off days.

Following the trail of the Metis settlers, and before there were any railroads across the prairies, a few white people came to Saskatchewan to farm. They usually settled near the fur-trading posts in the northern part of the province. It was safer to be near the posts than far away on the lonely prairie because the roving bands of Indians were not always friends of the white men. The Indians said the land was theirs and they did not want the palefaces in it.

It is not fair to blame the Indians only for their bad behavior. They felt that the white men had no right to take their land, their homes and their food supply from them. True, the Indians themselves could not farm the land and they did kill many thousands of buffalo and allow both the flesh and the hides to go to waste, but there was always enough for their food, their clothing and their tepees. A few years after the white traders and farmers came to the west the buffalo disappeared and the Indians' food supply became

scarce. The cattle brought to the prairies were not for the Indians unless they stole them and that always caused more trouble.

Then some white men came to the west to trade, but not in a fair way. They brought whiskey with them and traded it to the Indians for their furs and their ponies. The Indians would trade their clothes or even their squaws and their papooses for whiskey. Many fights took place between the Indians and the whiskey-traders and between the Crees and Blackfeet tribes when they were drunk. No wonder the few white farmers who came to the prairies settled near the Hudson's Bay posts where they would be safe.

Before farmers could settle anywhere on the prairie three things had to be done. The whiskey-traders had to be driven out; the Indians had to be paid for their lands, and a railroad had to be built into the country. To drive out the whiskey-traders, the North West Mounted Police force was organized and sent into the west. This happened about the time our grandfathers were little boys wearing knee-pants and our grandmothers were little girls wearing their hair braided in pig-tails down their backs.

The police were sent not only to make the white men be good but also the Indians. They came in six bands, fifty men in each. All the men in each band rode horses of the same color. The first band rode sleek, dark bays; the second dark browns, and the third light chestnuts. The fourth band rode greys, the fifth blacks, and the sixth brought up the rear on light bays. All the men wore red coats, and dark trousers with a yellow stripe on the leg. Their little hats, like saucepans with no brims, were kept on by straps under their chins. They must have been a fine sight as they rode across the prairie, right through the places where

the Indians and the white men were making the most trouble. They travelled all over the country and made everyone obey the laws. Soon they made the country safe for settlers. The Indians stopped making war and settled down on the prettiest bits of the prairie, where they live to this day.

. When the Indians gave up their hunting grounds to the white men the Mounted Police helped to settle them on "reserves" and interpret the treaties for them.



Royal Canadian Mounted Police

For all the land they gave to us we promised each Indian chief twenty-five dollars a year, each head man fifteen dollars and each squaw and papoose five dollars. In the reserves there was a section of land for every family of five. We also gave them farming implements, grain and cattle.

The railroad, from Winnipeg west, soon followed the signing of the treaties and everything seemed ready for our grandfathers and fathers to move into the country.

Things To Do

- (1) Find Three Rivers on a map.
- (2) Trace the path Pierre Radisson would take to reach the west by canoe.
- (3) Find Fort Nelson and Churchill on Hudson's Bay.
- (4) Tell your classmates why Radisson went to England.
- (5) Name the things the English traders took to trade to the Indians for furs.
- (6) Write a story and tell why the Indians liked the things the traders took to them.
- (7) Trace the route the Indians from the prairies would take to Fort Nelson.
- (8) Tell your classmates the story about Henry Kelsey.
- (9) Ask Grade V pupils to tell you the story about the death of Jean La Vérendrye.
- (10) Draw a picture of a trading post.

- (11) Build a trading post on your sandtable.
- (12) Describe a trading post. Write the names of the buildings inside the walls of a post.
- (13) Write a story about the children who lived at a trading post.
- (14) Model a dog train out of clay. Make a sleigh out of cardboard. Paste colored wool on the dogs for hair.
- (15) Ask an older pupil to tell your class about Lord Selkirk's settlers.
- (16) Dramatize a treaty scene.
- (17) Write stories about the buffalo hunt, the blizzard, the grasshoppers and the flood.
- (18) Explain how people travelled in early days.
- (19) Tell your classmates how to make shag-ganappe.
- (20) Draw a picture of a flail.
- (21) Put grease in a bowl and make a lamp.
- (22). Write the names of ten things the boys and girls in the west might have after the railroad came which they could not have before.
- (23) Draw a picture of a Red River cart. Tell your classmates how it was made. Write five sentence-stories about it.
- (24) Tell your classmates five things a boy or girl could do to help during the journey to Saskatchewan.
- (25) Draw a picture showing how the carts were arranged at night.

(26) Explain the sentence: "The men guarded the camp at night."

(27) Draw a picture of a tent.

(28) Describe a Mounted Policeman.

(29) Explain the word "treaty".

(30) Tell why white settlers went to the northern part of Saskatchewan.

(31) Do you think the white men were fair to the Indians? Give your reasons.

(32) Explain the term, "Indian Reserve".

(33) Tell your classmates what the Indians gave to the white men and what the white men gave to the Indians by their treaties.



REAL PIONEERS

The first real farmers in Saskatchewan located in the northern part of our province but we must remember it was only part of the North West Territories at that time. They chose the north because they believed the first railway was to be built from Winnipeg through Prince Albert or Battleford. The plans of the railway company were changed and the railway was built almost due west from Winnipeg.



Town Pioneers

The road was built in a hurry. Often as many as three or four miles of rails were laid in a day. In two years it crept hundreds of miles right across the prairies. As soon as the rails were laid, and in some cases before, the little villages of Moosomin, Broadview, Grenfell,

Wolseley, Sintaluta, Indian Head, Qu'Appelle, Pile-o-Bones, Moose Jaw, Swift Current, Maple Creek, and many others, took root as "jumping-off" places and centres of trade.

The railway reached the banks of the Wascana, west of what is now the city of Regina, at nine o'clock in the morning of August 23, 1882. The following day the name Regina was given to the one-year-old village of Pile-o-Bones. The new name was suggested by Princess Louise, wife of the Governor General and daughter of Queen Victoria. I am sure we all agree that the new name is a nicer one than the old. Regina means "Queen".

Some amusing stories are told by the railroad builders. At Swift Current, many Indians gathered to see the strange sights. A squaw, more intent on watching the workmen than where she was walking, fell into a deep ditch. After she had scrambled out she ran home and told her husband, an Indian chief. She placed the blame on two white men who laughed at her. The chief complained to a conductor and the two went in search of the white offenders. They found one of the men hidden in a bunk-car. He was brought into court and fined twice because they could not locate the other man. This little incident pleased the Indians.

An old chief rode his pony two hundred and fifty miles from the north to see the Iron Horse which belched smoke and made a great noise. After he had been given a ride in the engine cab he went home happy and told wonderful stories to his tribe.

When the railroad had to cross the reserve of one of the tribes, the Indians put their tepees in the way. They refused to move, so the Mounted Police were called to deal with the situation. A Mountie rode up

to the door of the chief's tepee, took out his watch and gave the chief fifteen minutes in which to move his tribe. The Indian grunted but made no move to obey the order. When the time had expired the policeman coolly dismounted and kicked the bottom of the pole so the tepee tumbled about the chief's head. The Indians knew the redcoats were in earnest and so they moved and gave no more trouble.

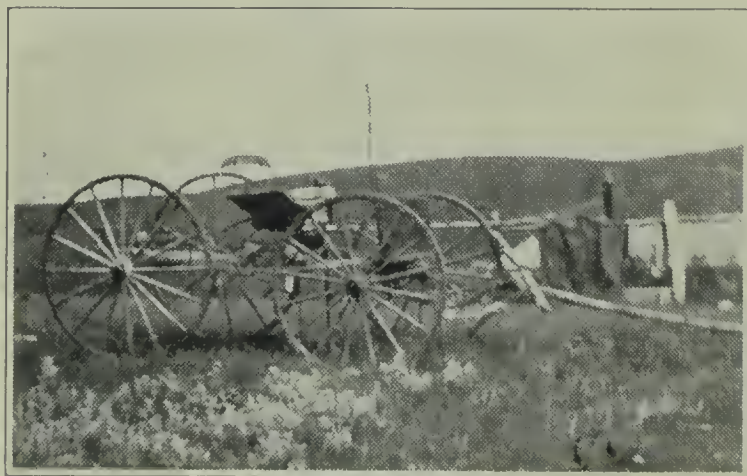
As fast as the railroad was built new settlers came on every train. Indeed a few came in 1881, before the road was built, but 1882 and the following years brought the great rush. Many of the newcomers arrived by what was called "side-door pullman". This was a fancy name for a freight car. As an excuse for travelling on the freight trains, they said they had been sent by the railway company to work at the end of the steel. However, once they were at the end of the road they quickly moved out into the country to find suitable farms for themselves.

In a year or two all the best land for many miles on both sides of the railway was taken. Many of the first settlers were from Eastern Canada and were farmers or sons of farmers who had spent years in trying to make homes in the forests of the East. This was a heavy task and so the prairie, without trees, appealed to them as an easier place to pioneer.

A majority of the first real farmer-settlers in the west were men. The bachelors had no one to care for except themselves. The married men left their families in their old homes in Europe, in the United States or in Eastern Canada until they found new homes for them here. Each of those who was wealthy enough brought a car of stock and implements ready to start farming. In a car there would be two or more horses,

several hogs, a cow, farm machinery and some fowl. Many came without equipment to make their fortunes in the newer Canada.

Upon arrival, the newcomers usually hired a man who knew the country to drive them in search of a homestead. After locating, they hurried to the nearest Land Office to "file" on the land. They had to pay the government ten dollars as a fee and promise to live on the land for six months of the year for three years, to cultivate at least forty acres, and to make improvements worth three hundred dollars.



Buckboard

"To live on the land" was interpreted in several ways. The government thought the homesteader should live on the farm for half the year. During the other six months he might return to his old home, or work for wages. Some of the homesteaders thought they could work in town or for neighboring farmers all the year, return to their homesteads each Saturday night and leave again on Monday morning. Others thought they were cleverer still. They cut fresh green pieces of sod, with a flower or two growing in them, from their homesteads, carried them to town, slipped

them under their mattresses and slept on them every night of the year. In the latter cases someone was hired to make the necessary improvements. This doubtful practice was not common.

The new settlers did not remain long around the little villages of tents and shacks because of the expense. In many places water from a creek was worth fifty cents a barrel, bread was worth twenty-five cents a loaf, while fruit and vegetables were beyond the means of most.

As soon as homesteads had been found, the newcomers loaded their equipment and drove to them. Those who had horses were fortunate. Many purchased oxen after they arrived in the west. For these, a common price was one hundred and fifty dollars a yoke. Those who were without equipment had to make long journeys on foot.



Off to the Homestead

One young man gives the following picture of his trip to a homestead. "On our wagon we had built a box of boards and in this we piled our trunks, a plow, a stove, food supplies, a tent, a crate with hens and another with a young pig.

The cow we tied behind. I walked beside the oxen, Buck and Bright, and urged them to keep up their pace of two and a half miles an hour."

Making the journey to the homestead was not always easy or safe. In April, 1883, a mother and three children arrived in a western town from Ontario. The father had preceded them a year earlier in a box-car containing oxen, cows, pigs, chickens and a little

puppy, which the children had named "Jeff". The car also contained enough lumber and shingles for the floor and roof of the log house. The father met his family at the town, which was forty miles from the homestead. After resting the oxen for a day, the return trip was commenced. It meant a long day of eighteen or twenty hours bumping over the winding trail. A deep river had to be crossed on the way. When the family arrived at the river the father fastened the box to the wagon with a big chain because the river had

HOMESTEAD BABIES



A new arrival calling Dad to dinner



Getting ready for journey to homestead



Another new arrival learning to walk

to be forded. There were no bridges. The oxen were urged forward as the water rose almost to the top of the wagon-box. The mother and children drew their

feet up to the high spring seats as the wagon bobbed up and down in the deep water. The oxen had to swim where the water was deepest but they had crossed a number of times before and so they soon had the thankful little family safe on the home side.

Many pioneers did not "homestead" in the west but purchased their farms from colonization companies. The companies secured large blocks of land and resold the farms to the new settlers. One of these companies secured land at Crescent Lake, near Yorkton. The settlers made the journey from the east without mishap until they were near Winnipeg. There the engine broke down and they had to wait until another was secured. Later when the train was nearing Broadview the new engine ran out of water. During the night the passengers carried enough in pails to fill the tender. At last Troy (Qu'Appelle) was reached without further trouble. Here an Indian was hired to guide the party to Crescent Lake. Many times during the journey their wagons were stuck in sloughs where the contrary oxen had dragged them against the wills of their drivers. The party at last reached their destination and tents were set up to serve as homes until log houses could be built.

During the building the settlers had some trouble with nearby Indians. Logs were cut in a bush on an Indian reserve. A deserted house belonging to an Indian was entered and a few trinkets were taken. When the Indians learned what had been done they were very angry. Early the following morning Chief Okanees and one of his braves visited the logging camp to protest against the white men taking their logs. There was only one man at the camp, but he was not afraid of the angry Indians. He explained that the settlers did not know they were on the reserve because the boundary was not marked. While explaining this

to Chief Okanees he calmly continued making porridge for breakfast. When everything was ready he set three big bowls of the steaming porridge on the table, instead of one. The chief and his brave were invited to try the new dish. They accepted and apparently liked it very well, because they made no further trouble. When the rest of the loggers arrived from the settlement the difficulties were soon smoothed out. The logs were left where they lay and the trinkets were returned to the Indian's house. The settlers might have driven Okanees and his brave away because many of them carried axes and a number were armed with guns. The Indians evidently admired the white man's generosity. One morning, soon after the incident, when one of the settlers was preparing breakfast, the windows were suddenly darkened. Looking up he saw a number of Indians peering into the room. When the door was opened in walked eight Indians heavily armed with guns, tomahawks and knives. They did not explain why they came. Long afterwards the settlers learned why the visit was made. The Indians came to show their white brothers that they too could be generous when they were in the majority and armed. That morning there were nine plates of porridge served.

The Crescent Lake pioneers, in common with other newcomers, endured many hardships. Food was often scarce, but they were thankful that no one had to go hungry while the supply of rabbits remained bountiful. No doubt rabbit for breakfast, dinner and supper became a tiresome menu, but no one complained and often they sang this song:

Rabbits young, rabbits old,
Rabbits hot, rabbits cold,
Rabbits tender, rabbits tough,
Thank you, Sir, we've had enough.

Many of the earliest settlers in the west came from foreign lands across the sea. At first we called these strangers foreigners, now they have become Canadians. If we divide all the people of Saskatchewan into groups of nine we shall find that two in each group were born in foreign countries. Thousands of these people have become Canadians by naturalization. Their boys and girls are Canadians by birth like those of us who are of British descent.

Some of the settlers, who were born in foreign lands, came to Canada to get away from the dangers of war in their home country and to seek peace in ours. They were willing workers, and indeed, did much of the hard work necessary in building our new railways and clearing the land where trees grew. Because they wished to be near those to whom they could speak, they settled in colonies. Now that they have learned our language they are spreading out on farms beside those who have always lived in Canada. They are numbered among our good citizens and their children and grandchildren think of themselves only as Canadians. From them we have learned about the work and play, the music and dress of many lands.

Let us take a trip through Saskatchewan and visit a number of places where there are settlers from foreign lands. We cannot visit all of them, but a few widely separated will serve to show a little of the contribution the foreign-born people have made to the west.

If we commence our journey in the south-east quarter of our province we may make our headquarters at Lemberg, Stockholm and Esterhazy. From these points we may drive north, south, east and west and find many families of German, Scandinavian and Hungarian descent. In one Hungarian district we

see the beautiful cathedral church surrounded by the graves of most of the pioneers of the settlement. In a Czech settlement we are attracted by the many fine farms equipped with modern machinery and homes electrically lighted. We will find little difficulty in having all our questions answered. While a number of the older people still speak only their mother tongue, the younger ones speak English fluently. We may have some difficulty in pronouncing the names, Sjostrom, Dolejse, Pangracz, but the young people bearing these names will pronounce ours without difficulty. They have been educated in our public and high schools. Before we leave this section we visit the homes of Finn, Icelandic and Belgian families.

If we now drive north through the progressive town of Wynyard we shall pass the homes of German, Russian, Polish, and many more Icelandic people. Turning west on a gravelled highway, we shall reach Saskatoon in a few hours. Here we visit the University and look at the names in the register. Many of them are not of English origin but the students are all good Canadian citizens.

Continuing our journey westward and then south along the Alberta border we pass Austrian, Dutch, Greck, Ukrainian and Rumanian homes. Along the south of our province we may visit the homes of our American cousins. We do not think of them as foreigners and yet they come from a land not British. They are among our most successful pioneers.

Wherever we go we shall find the settlers from other lands are lovers of color. Near each home there is a garden bright with flowers of many shades. Even the potato patches look cheery with colored poppies nodding their heads in the sunshine.

Many of the boys and girls who came from Europe had attended school in their homeland. When they came to the west their parents built schools and hired teachers to teach them about the new country. Everything seemed very strange.

In the old land the Inspector of Schools always told the teacher which pupils were to be promoted from Grade III to Grade IV. A story is told of an inspector who visited one of the early schools and found the children afraid of him because they thought he would be cross like the inspectors in their old homeland.

During the afternoon recess, while the teacher and the inspector were talking, the children, too, talked matters over and decided something should be done. After some discussion they planned to offer a prayer for help. They had to choose a suitable one which they all knew. The only prayer they could recall was one against thunder. They gathered in a group before the school door and chanted their prayer for protection. Not being sure they had done the proper thing, they then put on an Indian war-dance with more solemn chanting mingled with war-whoops. This was all they could do to save themselves so they continued with their games. There is no record concerning how many were promoted but we think the inspector would promote all who took part in this clever plan.

A few early settlers came from France and settled along the Pipestone river, south of Whitewood. They were wealthy people and left beautiful homes to seek thrilling adventures in the new country. They brought thoroughbred horses and dogs to add to the sport of hunting. To furnish their homes they brought grandfather clocks, marble-topped dressers and walnut tables and chairs. They built beautiful chateaus and

named them after their old homes in France, Chateau Richelieu, Chateau Bellevue and so on. They soon learned that pioneers had to work and endure hardships so they sold their land and returned to France. They left behind one of the first cheese factories in Saskatchewan.

An English colony at Cannington Manor, also had its racing horses and hunting dogs. The settlers tried to bring a bit of England into Saskatchewan, but they too learned that to succeed in a new land one must work. A bit of this pretty English scene remains to the present day.

If we visit the scene of the old English settlement we may be shown the site of what was perhaps the first gristmill in Saskatchewan.

Early Homes

Upon reaching his homestead the first task of the new settler was to build a shack. While this was being done he lived in a tent or under his wagon. To secure lumber he had to make long trips of thirty, forty, fifty or more miles to the nearest village. Rather than make the trip, which took almost a week, many settlers built their first houses out of logs, sod or mud. They were cheaper than houses of lumber and also much warmer in winter and cooler in summer. Since lumber was scarce, the few frame houses were usually built with one ply and then covered with tar-paper.

To build a log house the logs were placed one above the other as close as possible. Straight logs about ten inches in diameter were used. The cracks between the logs were filled with small pieces of wood or stuffed with moss and plastered with clay. The roofs were covered with sod and clay or thatched with long grass

from a nearby slough. A good thatcher tied the grass in little bundles like sheaves and fastened them to the framework of poles. They were placed in rows and

lapped like shingles on the roofs of our own houses. After the houses were built the walls were whitewashed both inside and out. Lime was made by burning soft stones in a lime-kiln.

Where logs could not be secured, the early settlers made their houses out of sod. This type of house was easier to build than one of logs because it required less experience and fewer tools. First, the sod had to be plowed near a slough where it was tough. For this job oxen were better than horses. They moved



Log House

so slowly the sod did not break as it rolled over from the plow. Next, the sod was cut into two-foot lengths with an axe or a spade and hauled to the site of the new house. With a little experience on the part of the builder, the sods could be used to form walls just as bricks are used in our modern houses. As the building proceeded, openings were left for a door and one or two windows. The roof was usually made of poles covered with long grass, sods and clay. A stout log in the centre of the house supported the weight of the roof. The centre post was very handy as a hat and coat rack. When nails were scarce, the knots were left on to

serve as pegs. After a year or two the sod houses were lined on the inside with boards and wooden floors were laid. The walls were usually covered with newspapers and bright pictures from magazines. In some cases both log and sod houses were lathed with twigs and plastered



Sod House

with clay. This was an improvement. The hard plaster kept out the dozens of mice that usually nested in the warm sod walls or in the thatch of the roofs.

THE SOD HOUSE

“There isn’t a log for many a mile,
And I have no skill with stone.
I haven’t a brick or a board,” he said,
“Though a right good farm I own.
But I must have a roof between me and the stars,
And a stable for Nelly and Rod.
Why not borrow a bit of my own good farm,
And build me a house of sod?”

So he drove his plow where the turf was green
And tough as the hide of an ox;
And he cut his divots in lengths to lift
And load in the old Bain box.
Then he built him a wall like a castle of might;
The rafters he brought from the hills.
What need of more than the earth for floor,
With the boulders beneath for sills?
The storm wind struck, but he heard it not,
As he fastened his hut inside;
“For a man,” said he, “with a house like this
Could do with a smiling bride.”
With Globes and Heralds he lined its walls,
And finished it, room by room.
Then he brought her home by the winding trail
When the prairies were all in bloom.
In a handsomer house they long have lived,
But still oft, arm in arm,
They visit the spot where the old sod wall
Has gone back into the farm.
And they vow that the happiest days of all
In the long hard road they’ve trod
Were the days they spent, as the children grew,
In the old house built of sod.

—*W. Clark Sandercock.*

Many of the people who came from other lands built mud houses. To secure the proper material they stripped the top-soil off underlying clay. After the clay was stirred with a plow, water and hay were spread over it. When everything was thoroughly soaked, the

oxen were driven back and forth through the sticky mass until it was well mixed. From this mixture thick walls were built. The roofs were usually thatched or sodded. A few were made of boards.



Mud Houses

The most primitive type of house was that dug into the bank of a ravine or the side of a hill. The roofs of these houses were level with the earth and had to be protected by a fence lest wandering animals break through and land in the porridge pot. The earth walls in some of these homes were lined with split poplar logs.

Not all homesteaders were good builders, so many of the roofs leaked during heavy rains. One homesteader, wakened by a crash of thunder and sharp lightning, found the bedclothes soaking wet. He covered his wife and children with what dry clothes he could find and then spread a raincoat on top. To protect himself he stood in a barrel and raised an umbrella over his head. Here he remained until dawn, when he moved his family to drier quarters.

While these types of houses were common, many of our earliest settlers were well-to-do, so built comfortable farm houses which are yet in service.

After the house was completed the next task was to cultivate a piece of ground for a garden. This was often done with a spade and hoe but the bright sunshine and the warm rains gave ample returns for the labor. If the summer was not too far spent a larger area of ground was then broken in readiness for a crop the following year. And so the pioneers commenced the tasks that led to thousands of new and happy homes in Saskatchewan.

Home Life

The prairie was brought under cultivation very slowly during the first years of settlement. With a yoke of oxen, a farmer could break from one to one and a



Plowing with Oxen

half acres of sod in a day. The land had to be plowed twice before a crop could be grown so the number of acres sown was small for several years.

During the fall while the roads were good as much as possible of the crop was marketed. Then the settlers had little to do during the winter. It did not take long to care for the few head of stock on most of the farms.

Wood was hauled from the nearest source along coulee or river bank. A tepee of poplar poles was to be seen in every dooryard.



Wood from the Coulee

Trips to town were not made for fun in those days. The brown sugar and cheap green tea were carefully hoarded so that Sunday visitors and strangers might be more royally entertained. The families themselves drank milk when it was plentiful, or "coffee" made from burned bread crusts or roasted wheat. The latter they called "Sin and Misery" because, as they said, it



Ready for Town

was a sin to burn the bread and wheat, and misery to drink the coffee. The contents of the big five-gallon coal-oil can, too, was carefully guarded, especially during the long winter.

There were no graded roads nor fences to guide winter travellers in those days. However, many kindly people who were thoughtful for others kept a lamp burning in the window on stormy nights and the friendly light cheered many a settler and was a sign that they were always welcome. Those who were at home usually went to bed, as we say, with the hens. If they remained up late they lit a smelly tallow dip.

In spite of their hardships the early settlers were very happy although they had come from comfortable homes in other lands. The friends left behind in Eastern Canada did not forget the prairie pioneers. Each year big barrels were packed with fresh apples, dried apples and preserved fruit from the home orchards and sent to the West by grandfathers and grandmothers who were too old to venture to the new land. Bales of clothing, too, were sent for the children and mothers. Santa usually got around to each home where there were children and put a piece of cake, some raisins and a few nuts and candies in each stocking hanging on the wall behind the stove.

The children were happy because they were busy. They helped to do the chores and stook the grain as soon as they were big enough to lift a sheaf, and they tethered the cows near the slough so they could not wander away. Once when old Bossie wandered, Lucy was sent to find her. She took along a tin cup to gather strawberries. The berries were plentiful and she soon had her cup filled. When she stood up and looked around she realized she was lost. Lucy started to run in what she thought was the right direction but no

home came in sight. She stumbled and fell many times, spilling her berries. At last, weeping, she climbed a little hill and looked about her. To her great joy she spied the cow in a slough below the hill. She ran down and, placing her hand on Bossie's neck, she asked to be

PIONEER PETER



The boy in the buckboard now flies his plane.

taken home. The cow started off in the opposite direction to which Lucy had been running. She was sure they were going the wrong way but Bossie seemed to know what she was doing. They wandered on and soon Lucy was safe at home. Bossie knew the direction better than the little girl.

It was easy to become lost on the prairie in early times because the homes were often miles apart. Pioneers plowed furrows from home to home and from their homes to the school to guide the children on rainy and foggy days.

SIXTY YEARS AGO

Pioneer Peter was only a lad,
Sixty-odd years ago.
He stayed right at home with his Mother and
Dad—

He knew nowhere else to go.
Saskatchewan then was empty and new;
The prairie was wide, and people were few;
But Peter was happy with plenty to do,
Sixty-odd years ago.

What could he see that you never see now,
Sixty-odd years ago?
Thousands of acres to pasture the cow,
Wherever you let her go.
When he went after her, thorns in his heel,
Hard budding bone grass made Peterkin squeal;
The cow gave poor Peter the worst of the deal,
Sixty-odd years ago.

The flocks of wild ducks that came in the fall,
Sixty-odd years ago,
Were a sight to behold; but the greatest of all,
Like a great bank of snow,
Were the thousands of waveys, all noisy and
white,
That fed in the stubble from morning to night.
'Twas worth coming early to see such a sight,
Sixty long years ago.

But Peter missed much by coming too soon,
Sixty long years ago.
He never saw men flying up to the moon,
Or wherever it is they go;
Nor plowed with a tractor, nor rode in a car;
Nor talked on the 'phone when his Dad was
afar;
Nor knew little Shirley, the sweet movie star,
Sixty long years ago.

—*W. Clark Sandercock.*

Amusements

Amusements were similar to those in the older communities from which the pioneers had come. If, as some people say, they were not as refined as our amusements today, they were certainly more wholesome and jolly. Football, baseball and lacrosse were the chief outdoor sports for adults during the summer. The children played the same old games they seem to have always played. Rag dolls, homemade sleds and wagons, swings made from binder twine rope, and teeters made from poplar poles were to be seen about most homesteads.

On "Fair Day", when everyone went to town, great amusement was caused by the slow race. The settlers entered their slowest horses, ponies, and mules in this race. No one was allowed to ride his own entry, so each rider tried to bring his mount to the winning-post, first. Sometimes when urged too much, the ponies would lie down, the horses would balk and the mules would go in the wrong direction. The last one to reach the post received the prize.



Sunday Visitors

The long winter evenings were spent visiting and playing the same old games that have been enjoyed in Canadian homes since the days of the first French settlers in the East. Common among these games were Blind-man's-buff, Drop-the-handkerchief and Musical-chairs. Dancing and card games were other common forms of amusement. Dance music was supplied by someone playing a violin, a concertina, an accordion, a mouth organ, a set of bones or a Jew's harp.

Community Life

For the first two or three years in the life of a settlement there were no schools. The children learned to read at home. When the first rural schools were built they were operated for a few months in the summer only. In these summer schools many of our fathers and mothers received their only schooling. Their education they received from life.



Pioneer School

Church services were held in the larger homes and the settlers drove or walked miles to attend. They were attracted not only by the service but also by the friendly greetings of neighbors. The writer remembers seeing an old Scotch couple going to church on a Sunday morning. They were sitting on a wooden tub turned upside down on a stoneboat hauled by Buck and Bright, the faithful oxen.

Every community had its summer picnic. If possible it was held near water where there were trees. But often trees had to be hauled for many miles to

form a make-believe picnic ground near a school or a farm home. These prairie picnics were enjoyed by old and young because all were friendly neighbors who joined heartily in the many games and races. A hand-made Union Jack which was unfurled for the first time at a community picnic in 1884 still proudly floats over that annual event. Only a few of the original settlers were present in 1934, to do honor to the jubilee year of that flag, but their descendants still carry on in the same friendly spirit.

Travelling in winter was always dangerous because oxen do not follow dim trails well. But our pioneers did not heed the dangers. There were so many opportunities for neighbors to help each other through sickness, at work and even in play that there was little time for complaint or worry. Neighbors planned to make the long trip to town together that they might help each other up the long hill, over soft trails or through deep snow. Today we do not think of helping each other in the same way because it is not so far to town, the trails have become graded highways, and the oxen have given place to trucks.



From the Old to the New

Often two, three or even four pioneer farmers had only one binder to harvest their crops and one mower to cut their hay. Each farmer owned a share in the machinery and supplied a team of oxen or horses or a team made up of an ox and a horse, to operate the machines during harvest and haying operations. In many cases the crops were so small that three or four neighbors stacked their grain at one central place. Here a threshing machine would stop and complete



Harvest Co-operation

the job in a few hours. There were no cabooses or cook-cars to go along with the threshing machines. The men carried bundles of blankets (Turkies) and slept in the strawstack, or on the floor of the one-roomed farm home. A snoring thresher had anything but a pleasant time in a kitchen-bedroom occupied by ten or twelve tired men.

Among many incidents showing the kindness and good will of the pioneers one stands out and illustrates all.

A father and mother, with five children, lived in a little log house. The mother and children were stricken with scarlet fever during the cold and stormy winter of 1885. There was only one team of horses in the district but the owner gladly undertook to make a forty-mile journey to the nearest town for a doctor. From early morning until late at night the driver urged his horses over the winding trail which led through deep ravines, across a river, over many hills and so to the distant town. The return trip was made without delay but the tired horses left the trail when they were within three miles of the end of their journey. A raging blizzard was sweeping over the prairie but the horses brought their driver and the doctor into a farm yard. From the home a willing neighbor of the stricken family led the way to the trail with a lighted lantern. Then giving the lantern to the driver to put under the robes as a source of heat, he turned to go back to his home. Without his lantern he soon lost the trail. After hours of wandering he saw a light which seemed to be moving. Walking in that direction he came upon the doctor and his driver. They too were lost once more. After several hours they reached a sod shack where they were safe. The owner of the shack guided them to the home of the sick family. Because of the long delay one little girl had died but the doctor with the help of neighbor women brought the mother and the four children back to health. As the epidemic swept through the community those who were not stricken served loyally those who were.

Dangers and Hardships

Above all other dangers the pioneers dreaded the fall prairie fires and the winter blizzards. Many settlers had to seek work with their neighbors or in

town during the busy season. Before leaving their homesteads they plowed fire guards around their buildings and around their stacks of grain. Two or three guards were plowed around each and then the stubble or grass between the guards was burned to make a space too wide for any fire to jump. With all these precautions, pieces of burning grass and tumbling weeds, carried by fierce winds, were blown across the fire guards. When fires occurred every man left his work and raced away to assist those in greatest danger. They used bags and brooms or even their coats to beat out the flames. A barrel of water on a stoneboat, hauled along the line of fire, made it possible to keep the bags wet.

A pioneer near Moose Jaw left home to earn money with a threshing gang. He left his wife and two little girls in charge of the homestead. One hot windy day a fire swept across the prairie and surrounded the home. The mother left the little girls in the sod shack and told the elder of the two to call "Hoo-hoo" as often as she could. Then she went to fight the fire until help came. The smoke became so dense and the heat and glare of the flames so fierce that the mother became confused and might have perished had it not been for the clear call, "Hoo-hoo", of the frightened little helper who did not forget to do her share.

After the railroads were built, passing locomotives often set fire to the dry prairie grass and nearby grain fields. The fires would sometimes burn for weeks, their direction changing with the wind. With a high wind, a prairie fire travelled faster than a horse, and when fed by a heavy growth of grass the flames would rise from ten to twenty feet. The glare could be seen for many miles. When people were caught in the path of a fire they started a small one and stood on the burned

spot until the great fire had swept by. Back-firing was a common means of saving buildings and grain in the stack or stook. This was done by lighting fires and allowing them to creep around the farms against the wind. People with no means of starting a fire have been forced to kill and disembowel their horses or oxen and crawl inside until the heat and smoke had passed by. A young rancher, searching for cattle, thought of escaping this way when he was trapped by a fire. But he loved his horse, so decided to try once more to save its life. Bringing the animal up to the flames with a rush, he tried to make it jump them at their lowest point. The horse refused the final leap. Nothing daunted, the rancher tried once more and this time the frightened animal carried his master to safety. The long hair was burned from the horse's legs and its tail was shorter after the experience. When fires covered a wide area, horses and cattle often sought refuge in sloughs or rivers and parents saved their children by placing them in shallow wells.



Horses—These were later burned to death in a prairie fire

Many incidents are on record of the courage and resourcefulness of early settlers in their fights against fire, man's greatest friend and deadliest enemy. Back-firing was the commonest method of halting prairie fires when the wind was not too high. Sometimes wet

hides were dragged along the line of fire to extinguish it. Later, the ranchers replaced the hides with heavy chain mats dragged by horses.

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Not until the railroad companies and the government paid the farmers to plow hundreds of miles of wide fire guards across the prairie was the fire menace controlled. As settlements spread, plowed fields and graded roads lessened the danger from the fire fiend.

Blizzards in the winter were as dangerous as prairie fires in the summer. When the storms raged outside, those who were safe at home placed a lighted lamp in the window to guide anyone who might be on the trail. The little lamp in the frost-covered window could not throw its light far through the blinding storm, but many travellers were saved by the friendly gleam. When lights could not be seen, drivers depended on their faithful horses to guide them over unfamiliar trails.

Dogs, too, saved many lives on the blizzard-swept prairie in early days.

Tom was a little boy who lived near a small town in the West many years ago. A neighbor gave him a little puppy which Tom named Hero. While the puppy was growing up, Tom's mother often thought it had been wrongly named because it chewed the children's boots and ran away with their rubbers. But the boy was sure that Hero would grow out of his foolish puppy ways, become a dignified dog and prove his name well chosen.

One evening, when Tom returned from school, his mother asked him to go to the store for coal-oil. It was not far but a storm was coming and darkness was near. After the big box behind the stove had been piled high with wood Tom picked up the coal-oil can, whistled to Hero and started off. When they reached the town the storm had increased and it was bitterly cold. A neighbor whom Tom met in the store offered

to take him home. Tom thanked him, but said he could not wait. He was afraid his mother would be left in the dark.

With a whistle to his dog he started off. He had to face the storm this time so he pulled his scarf over his face, put one hand in his pocket and hurried as fast as he could against the blinding storm. The coal-oil was heavy and Tom's hands soon became numb.

Hero ran ahead barking to keep his master on the trail. Once or twice Tom stopped and looked ahead for the light his mother would have in the window. When no light appeared he became confused and wandered off the trail. Floundering through the deep drifts, he soon became exhausted and fell face downward in the snow. Hero ran back to him, licked his face and barked, trying in his own way to tell him of his danger. Suddenly there came the sound of sleigh bells. Hero rushed to the road barking as loudly as he could. The farmer knew the dog and stopped his horses. Hero, still barking, ran toward his master lying in the snow. The little boy was still clutching the coal-oil can in one hand. The farmer took Tom to his home and all agreed that the little dog deserved the name Hero.

It was common for early settlers to build their stables in the side of a knoll or the bank of a coulee. They became drifted over during the winter so the only entrance was through a hole in the sod roof which was level with the surrounding ground.

If a blizzard occurred while the men were away the women and children had to do the chores. There was a danger of becoming "turned round" and lost between the house and the stable or of not being able to find the small covered hole in the roof. To lessen the danger the end of a ball of binder twine was tied

DATE DUE

MAR - 9 1978	MAY 19 1981
MAR 16 1978	APR 4 1981
MAR 23 1978	MAY 3 1981
MAR 29 1978	MAY 12 1981
MAY 12 1978	AUG 14 1981
OCT 21 1978	MAR - 9 1982
DEC - 4 1978	MAR 16 1982
FEB 15 1979	FEB 15 1979
MAR 15 1979	MAY 15 1979
MAY 11 1979	MAY 15 1979
MAY 15 1979	MAY 15 1979
MAY 25 1980	MAY 15 1979
JUN 1 1980	MAY 15 1979
SEP 29 1980	MAY 15 1979
OCT - 6 1980	MAY 15 1979
OCT 31 1980	MAY 15 1979

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helping each other in

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e fires were put out.

a rancher and the horse that

people and animals saved them-
res.

(31) Tell the story about Hero.

(32) Describe how settlers got safely to their
stables during a blizzard.

(33) Make a list of all the things we have now
that pioneers did not have.

Scarrow

Indians of Canada
and prairie (revised ed
1943)

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